

THE  
CHRISTIAN REFORMER.

No. CLXXIX.]

NOVEMBER, 1859.

[VOL. XV.

ADDRESS AT THE OPENING OF THE SESSION OF MANCHESTER  
NEW COLLEGE, OCT. 10, 1859.

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COLERIDGE once remarked, in the redundant outflowing of spontaneous wisdom which enriched his Table Talk,\* "Every true science necessarily bears within itself the germ of a cognate profession, and the more you can elevate trades into professions the better." We may take this suggestive thought in the reverse order, and affirm with equal truth that all continuous practical action on human affairs, to be productive of good, must rest on science and assume some theory, and that the perfecting of every art depends on the growing approximation of its theory to the ascertained facts and laws of science. What is it that hitherto has invested the lower branches of trade with an ignoble aspect, but the feeling that those who follow them are the unintelligent perpetuators of a traditional routine, unconscious of the implicit theory which underlies their work? Let men understand the principles which they are daily applying, and see how they run down into great, universal laws, and at once their calling is ennobled, and the handicraft of the mason, the weaver and the dyer, rises into the dignity of a liberal profession. There was a time when Theology was regarded as the queen of sciences; and she enjoyed this distinction because it was supposed, however groundless the assumption, that in her actual and recognized form she was built on a foundation of absolute and immutable truth, and that the idea which dwelt in her was not only a complete and all-sufficient theory of her own multifarious influence and working, but involved the theory of human knowledge in general, and furnished the rule and measure of all lawful science and permissible art. How is it, then, that she has fallen from her high estate? Not only is she deposed from her ancient sovereignty, but by many is hardly allowed a place among the sciences at all, and expelled as an intruder from regions once exclusively her own. Grand and interesting as are the themes to which Theology invites attention, how few men of large and cultivated minds, unless swayed by professional influences, take any serious note of the theological questions of the day! This should not be.

\* Table Talk, Vol. II. p. 128.

But why is it? I believe the explanation is, that Theology has lost nobility by her divorce from enlightened theory,—that in forfeiting the reverence once paid to an imaginary science, she has not thrown herself for support on that which is solid and true. The facts of human nature remain unchanged; the wants and yearnings and aspirations of the soul are as deep and craving as ever; but theories framed in ages of comparative ignorance and barbarism, and couched in language which no longer adequately expresses men's conceptions of the divine and immortal, continue to be applied with unreflecting pertinacity to an entirely altered aspect of the subject, till familiarity with a verbal form is mistaken for the apprehension of an idea; while the few who think with real earnestness turn away in disgust from pretensions which leave all their difficulties unsolved, and offer a puff of wind to their famishing souls, when they are hungering for the substantial bread of a divine life. Other sciences which in their infancy grew meagrely and timidly under the cold shadow of a magisterial Theology, have taken a different course, and by feeding themselves with realities, have shot up into vast trees, while their once imperious mistress keeps her old dimensions, withered and shrunk, and puts forth no sign of life. They have left themselves open to the admission of new facts, and by continually evolving out of them wider and juster principles, have kept up a theory bearing some proportion to their increasing experience. But suppose physiology, for example, had tied itself down to the crude notions and empirical formulas of Avicenna and Paracelsus, and had foresworn the microscope lest its discoveries should upset them, how could it ever have become the noble and fruitful science that is now daily in progress, enriched and perfected by the researches of a Brodie and a Carpenter?

But does Theology deserve the ban that has been put on it? Does it of necessity stand in antagonism to the free workings of the human intellect? Is it, from the very nature of its subject-matter, wanting in the elements and incompatible with the conditions of all scientific development? This is tacitly assumed by a large portion of the religious public. Whether it be so or not, is a point of sufficient importance in the present state of the world, to be entitled for a short space to our thoughtful consideration. The indirect influence of theology on the moral condition of mankind is immense; and an ancient, venerable profession, embracing a numerous and influential class of men, assumes Theology as its guiding rule of practice in relations of the utmost moment to the health and peace of the soul. It is no slight or immaterial question, then, which lies before us.

Every true science takes out of the universe, visible or invisible, certain kindred phenomena as the subject of its special study, and attempts to explain them, to ascertain their mutual relations and reduce them to general laws—in other words, to frame a

satisfactory theory respecting them. It cannot, I think, be denied that Theology, rightly viewed, possesses in itself the essential elements of a science.

First, there are the foundations in our nature itself of a spiritual psychology, which only a mind accustomed to philosophic analysis and discrimination can draw out of its ambiguous obscurity and set in a clear and steady light. Co-extensive with humanity is a consciousness of dependence on a Higher Will, accompanied by reverence and awe, which, whether you call it an instinct or an intuition, a primary truth or a necessary cognition, does in point of fact, under some form or other, come out involuntarily and almost unconsciously with the organic development of the moral being, and which reason subsequently confirms and sanctions, but could by no logical process of its own have originated. Here, then, we have the seed, as it were, and germ of all religious belief. But this spiritual element grows with the growth of the whole man—with the expansion of his reason, his conscience and his affections, with the increasing accuracy and compass of his knowledge of phenomenal laws, and with the influences, whether elevating or depressing, of the particular state of civilization to which his individual life is attached. Reducible as all real faith must be in the last resort to instinctive sympathy with a kindred but more exalted nature, the soul continually transfers its own higher intellectual conceptions and its own purer and nobler moral sentiments to the unseen Power to which it feels itself so mysteriously related as the source of its deepest life. You may call this, if you choose—I certainly so consider it myself—God's progressive revelation of Himself to the human soul. As the child has more capacity of knowledge, more knowledge of the Father's character and will flows into him. But whatever you call it, or however you regard it, the fact is indisputable, attested by universal history. In a certain sense, man has ever fashioned God after his own moral image. Not only, therefore, must the faith of a Channing or an Arnold, enriched by the accumulating spiritual experience of some thousands of years, though resting ultimately on the same profound sense of close moral relationship between God and man, involve a more refined and developed apprehension of the Divine character than that of David or Paul, but it will also apply a more searching and delicate test for the discrimination of the permanent and the transitory in the religious utterances of remote ages, than was possible for those who lived nearer the time of their publication. For of all monuments of this kind, viewed in their spiritual significance, it is indisputably true that the further we recede from them, if thought and learning continue to be faithfully applied, the more clearly we see, and the more completely we understand, them. It will not, then, be denied that in this direction there is ample scope for the cultivation of a scientific theology.

But secondly, besides this, which we may call the normal action of man's spiritual nature, there break forth from time to time in the course of human development, wonderful apparitions of spiritual insight and energy, which leave behind them profound and uneffaceable effects on the belief and worship of mankind. Here a new order of phenomena claim our attention, which we may designate in one word, the Prophetic. Faint and scattered, with wide intervals of darkness, but still with lasting power and effect, wherever they manifested themselves, in heathendom, these phenomena shone out with unparalleled force and brilliancy in the long line of Hebrew prophets, culminating in the still greater word and work of Christ and his apostles. The result has been a body of religious literature, which for the grandeur of its views of providence, the power of its moral influence, the searching depth of its appeals to the inmost recesses of the soul, the sweetness of its devotional effusions, and the richness of its divine consolations, we may affirm without any rhetorical exaggeration to be unequalled among the products of the human spirit. It is the most precious inheritance yet bequeathed to mankind. No one can use it earnestly and reverently, without feeling that in not a few of its venerable oracles speaking to us from the distant past, the spirit of prophecy is still open and flowing, and still bears the soul into direct communion with God. So profound has been the impression of this holy book on the religious sensibilities of mankind, that reverence has degenerated into superstition; and the words Canon, Revelation, Inspired Scripture, have been abused, quite contrary to their original intent and force, to petrify the living Word, and prevent that fearless examination and unprejudiced estimate of its multifarious contents, which can alone shew us what they are, assign to each its proper value, and, without throwing into one category the Sermon on the Mount and Solomon's Song, give them a firm because a rational hold on the convictions of thoughtful and serious men. The Bible is a literature—sacred, I admit, pre-eminently sacred, replete with precious records of the breathing of God's Spirit through hearts and life that were prepared for its reception—but still a literature; and only as a literature can it be intelligently studied and thoroughly understood. Viewed as a literature, its criticism and interpretation forms a vast and noble study by itself, demanding for its complete mastery various acquirements in the languages, in history and in antiquities, an exact and thorough mental discipline, and contributions from many related fields of learning. Here, if anywhere, it is obvious that inquiry cannot stop, but scientific research must be freely prosecuted, and scientific results be fearlessly adopted. If a historical religion be shut out from the quickening influence of all those branches of knowledge with which it is so intimately connected, and which are living and growing around it,—if it insists on maintaining the

old points of view, fixed at a time when the horizon of learning was far more contracted than now, while comparative philology, ethnology and mythology are assuming new dimensions as sciences, and displaying in a new light the mutual relations of the languages and races, the religions and civilizations, of the earth,—it must soon disappear from the world of reality and become a mummy entombed in the chambers of the past. Let us rather welcome all the lights that can be poured from whatever quarter into this great subject, so rich, so vast, and as yet so imperfectly developed. Let the form in which the eternal verities of the Bible are clothed, be admitted to full and free elucidation from a more perfect knowledge of the laws of human thought and speech, from the history of ancient manners, ancient beliefs and ancient art; and their spiritual authority will be increased rather than diminished, by relief from responsibilities with which they ought never to have been charged, and by closer contact with the present consciousness of the soul.

Thirdly, the recognized and established Christianity of the present day is not the pure, simple, formless religion originally preached by Jesus Christ, but an immense accumulation of rite and dogma, based on a few suggestive words and growing out of a few formative impulses of the apostolic age, which gathered fresh accretions as it rolled along from century to century, till the outbreak of the Reformation and the jealous warfare of sects arrested its further growth. The history of the Christian Church is an instructive and interesting chapter in the great book of human nature; the meaning and value of Christianity in the high purposes of Providence cannot be understood till it has been thoughtfully studied: but as there is development for good as well as some corruption and degeneracy in the historical process, a well-trained scientific eye is needed, aided by the exact instruments of historical criticism and philosophic generalization, for keeping distinct that which is a legitimate evolution out of primitive Christian truth, and that which is a casual adhesion deposited by the external influences of age or country or state of civilization. No test will be found so available for making this discrimination as an appeal to those first principles of religious belief in the soul, in which Christianity finds the surest witness of its divine origin. There are two extremes of opinion on this subject: that which accepts as Christianity the entire aggregate mass of mediæval doctrine and usage, and that which goes back to the commencement of the religion, and attempts to reproduce the apostolic age as its ideal of the Christian life; both views confounding, though in a different way, a form of historical existence with the substance of eternal truth. This question is assuming a new interest and importance from its bearing on the action of Christian missionaries in those wide regions of the East, from which Europe received the earliest seeds of civilization,

and to which she has now the opportunity of making the late return of a higher culture and a purer religion. The disproportionate success of our protracted labours in this field among the comparatively intellectual races of India and the further East, may perhaps be ascribed to our offering them the truths of Christianity in too definite a historical form,—a form determined, in the case of rigid scripturalists, by the wants and capacities of Jewish and Hellenic mind some thousand years ago,—and with those whose tendencies are Catholic, wrought out of the last results of a cumulative tradition, stretching through fourteen centuries from the primitive Christian age to the Reformation. The different requirements of different conditions of society for bringing home to the heart and conscience the same truths, have been here overlooked. Let the life and teachings of Jesus be held up to the contemplation of thoughtful heathens in the native simplicity of their divine humanity, divested as much as possible of all dogmatic considerations likely to provoke controversy; let them silently attract to, and incorporate with, themselves those elements of higher spiritual truth which are latent in all human souls, however crushed by the weight of a superstitious creed and debasing ritual; and the result would probably be the embodiment of the Christian spirit in some new form, different at once from the Jewish and the Mediæval, but better adapted than either to the wants of a class of minds moulded for countless generations by an intellectual and social discipline to which neither the Shemitic nor the European civilizations furnish anything parallel. If I mistake not, a wide and glorious field will be opened hereafter in this quarter of the world to Christian zeal and enterprize, but demanding for its effectual culture agents of a superior order, more richly furnished with the gifts of learning and mental power, as zealous and self-sacrificing as their excellent and devoted precursors, but comprehending the purpose of Christianity in a larger spirit and with deeper insight into the eternal wants of the human soul. The mission of such men would be fraught with benefit not to the East alone. It would re-act, I am inclined to believe, on the theology of Europe itself. Encountering the great problem of the conversion of the heathen in a spirit and with instruments untried before, it would be taught, as only experience can teach, the difference between a form of Christianity and its vital power, and would send back to us in this corner of the western world a lesson which we have yet to learn—that Christianity is no dogmatic formula to be impressed on the understanding, but, as Christ himself expressed it, a spirit and a life,—a spirit which sweetens and purifies the heart, a life whose fruits are love and holiness and peace.

If I am correct in the view now given of the special subjects of theological study, it is evident that they comprise all the elements of a free and progressive science, limited only by such

conditions as are necessary to constitute a science, and are involved in the very nature of religion itself.

It is the privilege and distinction of the Institution, another of whose seasons of academic work we this day inaugurate,—a privilege and distinction which it inherits from its foundation, now full a century ago, and which, I trust, it may long be permitted to enjoy and will ever jealously guard,—that it allows and invites the student to search for religious truth unfettered by any doctrinal test, and leaves him free to embrace such conclusions as may finally carry with them the combined approval of his reason, his conscience and his heart. Its hereditary procedure in this matter is based on the generous confidence that in a fair conflict truth will ever prove stronger than error, and especially that God's truth is strong enough to take care of itself without the pretended bulwarks and defences of human ignorance and presumption. No doubt, our object is not solely to qualify men for the pursuit of religious truth in the abstract, but still more to fit them for practically applying it to the concerns of life amid the grave realities of human sorrow and trial; and when men have to work as living members in a social economy and not simply to follow their own bent, difficulty may sometimes arise from the want of perfect or at least of obvious accordance between their strong mental individuality fresh from the shaping hand of the Academy, and the mellowed convictions, already prevalent in their appointed sphere of action and consecrated by the experience of long years, which have brought strength and peace to many a simple Christian soul. This is, indeed, a difficulty not peculiar to the theologian, but common to all, whatever their vocation, who cannot stand still in the ceaseless progress of human ideas, and who have to learn, often through much painful experience, how the richer and nobler truths of which they have possessed themselves, may be most wisely and beneficially applied to the peaceful advancement of the human race. It is impossible to serve truth faithfully without some troubles and sacrifices; but the discipline strengthens the character and sharpens the spiritual insight; and were the opposition of old prejudice ever so great, it would avail nothing to prove that he who goes to his work with an enlightened theory, well thought out and resting on deep personal conviction, is not a better and safer guide for his fellow-men and more certain of ultimate success, than he who gropes his way under the dim light of a narrow and imperfect theory, or in the darkness of none at all. In fact, the practical difficulty is exaggerated. Men bring it in part on themselves. They are not thoroughly true to their own convictions. Perfect singleness of purpose and simple honesty of speech are the most effectual combatants of prejudice after all. Where men, especially young men, are humble, reverent and earnest,—where it is seen to be their final aim and endeavour to open a clearer way

for the love of God and man into the human soul, to fill it with a deeper hatred of sin and a more fervent sympathy with the divine life of Christ,—where the reforms which they urge in theological conviction and theological phraseology, do not terminate in speculation, but tend to make religion more vital and operative in the character,—there is rarely more controversy and opposition than healthily serves to excite a stronger interest and make the ultimate reformation more complete.

Still, it cannot be denied that for the time being the relation of an Academy, based on such principles as ours, when consistently carried out, to the general religious life of the churches with which it is historically connected, is often a delicate and a difficult one; and as questions resulting from this cause are now much agitated among ourselves, I will take the present opportunity of saying a few words plainly on the subject, and of pointing out where it seems to me there has been some misconception on both sides. It is a significant fact, that in the exercise of the Christian freedom bequeathed to us by our forefathers, and directed generation after generation by the learned culture of our leading ministers, the old Presbyterian churches should have come almost universally to the adoption of Unitarian Christianity, worshiping the Father exclusively as one God in one person, and regarding all other beings, how great and exalted soever, as his creatures and servants; and that the young men who go forth from our Academies, though pledged to no creed, and simply furnished in the course of their instruction with the means of ascertaining the authority and sense of scripture, and of interpreting for themselves the great facts of religion as witnessed in the human consciousness and recorded in human history, should with scarce an exception be found to embrace a similar conclusion. Are we presumptuous in regarding it as some evidence of the truth of this view of Christianity, that when the mind is left quite free, it seems to gravitate towards it by a sort of natural attraction? In this broadest apprehension of Unitarianism, as a recognition of the undivided and absolute supremacy of one Parent Spirit, I have ever felt that our position was unassailable on the ground at once of scripture and of natural reason. Viewed as a matter of simple biblical interpretation, there is more room for diversity of opinion in determining the rank and function of derived and subordinate beings. But differences on these points are quite compatible with a retention of Unitarianism in its widest sense. In Christian Unitarianism two elements are combined: first, the acceptance of one only God; and secondly, the belief that that one only God, the Father, manifested his wisdom and his love to mankind in Jesus Christ, reconciling the world unto Himself through him. Pure Christianity seems to me to consist in maintaining the due balance and relationship between these two elements of our faith. In the excitement of

controversy, or owing to the peculiar temperament of individual minds, sometimes the one and sometimes the other of these elements may become ascendant. Two generations ago, when the Unitarian controversy was first earnestly kindled by the zeal and intrepidity of Dr. Priestley, though the great idea of "God in Christ" was never overlooked, still less denied, the necessities of debate gave remarkable prominence to the metaphysical question of the simple Unity of the Godhead; and as those who affirmed this view, and had the courage to forsake their old religious connections, were mostly men of clear, logical minds and great firmness of will, the type of belief introduced by them acquired inevitably, and even through the influence of their distinguishing virtues, a certain speculative and intellectual, not to say, dry character, which repelled all approach of the imaginative and enthusiastic. A change has now come over our churches, due very much to the effect of Dr. Channing's writings, and a disposition is thought to be manifesting itself in some quarters to drop out of view our Unitarian distinction, and to merge our religious sympathies and find our bond of religious union in the broader principle of "God in Christ," on the ground that this is the specifically Christian element of our faith, while we hold our Unitarianism in common with Judaism, Mohammedanism and Natural Religion. Doubtless there is a truth in this view; but it has been asserted too broadly, without the needful limitations, and therefore misunderstood. The cherishing of a deeper religious life in our churches must spring, as I believe, from a more earnest realization of the presence of God in Christ, of his Fatherly communion with our souls through the work and word of his beloved Son. But to the healthy development of that properly Christian conviction, I further believe that the co-operation of a simple Unitarian belief is indispensable. Simple Unitarianism is, it is true, a doctrine of reason and natural religion; but it has been adopted and incorporated into the substance of the Jewish and the Christian religions; and it is not the less essentially theirs, nor the less an eternal and necessary truth, because the same Divine Spirit which breathed it into them, breathed it also, though with less clearness and force, into the minds of the great meditative Theists of all ages and nations. A truth so clearly manifested cannot be without its value, and must not be allowed to lose its place in our reverential regards. All the doctrines which constitute pure and true religion,—the free and boundless mercy of God, the intrinsic worth of human nature, the disciplinary character of the present life, the proportionate retributions of the world to come,—cluster round this great central doctrine as their living nucleus and reproductive germ. If this be disregarded or ignored, the associated doctrines one after another will lose their cohesion, drop off and wither away; for they form together an organic whole, and

history shews how closely they are united. When the grand hereditary truth of Judaism, which it transmitted to Christianity, was lost sight of in the third and fourth centuries of our era, polytheism and idolatry in new forms sprung up forthwith and multiplied with rapid increase through the whole mediæval period. First the Son, then the Holy Spirit, then the Virgin Mother, and at length countless hosts of Saints and Martyrs, rose into the rank of deity and were invoked with fervent prayers, the last personage so exalted being usually the most popular object of worship; till finally at the altars which filled the churches, before the Reformation came, the name of the Father Himself was never heard. This lesson of the past should not be lost on us; however unpopular, we must not neglect the truth which it seems to be our appointed mission to uphold and protect. Standing firmly on our own ground of personal conviction, let us freely extend the right hand of Christian fellowship to all of other communions who will grasp it in return. We have a large common work to do, and we have many noble sympathies to bind us to each other. We do not willingly or gratuitously withdraw ourselves from their assemblies; but while they insist on points which are not embraced in our common Christianity and which seem to us sanctioned neither by reason nor by scripture, they compel us to worship apart. It is they who exclude us, not we who exclude them. On the other hand, if the points which distinguish us from them are really of no importance, we avow ourselves guilty of schism by still forming a separate church.

These are no new views of mine, though in urging a stronger emphasis on the doctrine of "God in Christ" as our proper bond of *religious* union, I may have been thought to undervalue the Unitarian element of our faith: they are the views which I have entertained for years, and on more than one public occasion I have distinctly expressed them. Nor are they at all at variance with the great principle of Protestant Nonconformity as understood and applied by our Presbyterian ancestors. The services rendered by those excellent and learned men to Christian truth and freedom are not yet adequately appreciated by us. We forget how much we owe them. Our present Unitarianism, with all its capabilities and prospects, is an unforced result of the honest application of principles bequeathed to us by them. We of this day stand in the line of a great spiritual development not yet closed. The spirit of Baxter's latest and best days, when persecution had taught him charity and made him a lover of all good men, passed into the church of which we are the living representatives, and will, I trust, ever animate it so long as it has a name on earth. In the long chain of faithful witnesses not one link could be spared. From Chandler and Lardner and Leland, through Kippis and Farmer and Cappe and Price and Priestley, down to the more recent names of Belsham and As-

pland and Carpenter and Wellbeloved, we have had amongst us a succession of able, accomplished and courageous champions of spiritual freedom and divine truth, who did the work of their day with unflinching honesty, and left behind them results in the state of public opinion, but for which our present position in the world would be very different from what it is. They have made us what we are. They laboured, and we have entered into their labours. And if I rightly understand the spirit of those labours, the fittest tribute of reverence which we can offer to the memory of the illustrious dead, that which they would feel themselves most honoured in accepting at our hands, is not to adopt implicitly all their *conclusions*, but to work on in the faithful application of their *principles*, under the new lights which are continually opening on the world of theological study, towards other conclusions, should evidence justify them,—conclusions which might possibly have been their own, had Providence assigned them a later date for their earthly work. We inherit, be it remembered, not their *conclusions*, but their *principles*. What we have to guard against, is closing the work which they commenced, prematurely, and supposing it already done—against subsiding into a stereotyped theology which is not to be disturbed. We are too impatient for results. We cannot *extemporise* a church. Perhaps our mission is, not so much to build up immediately a complete church, as by faithful testimony and patient trust to assist in accumulating the materials out of which a broader and a nobler church than we can yet perhaps imagine, may be finally reared. We notice occasionally an unreasonable sensitiveness about names. No names completely express the ideas for which they stand; but they are in most cases the growth of circumstances, and we cannot change them at will. They are seldom, if ever, the result of positive institution. The name Unitarian marks the point in our religious belief which distinguishes us from the rest of the Christian world. It has already rooted itself in our churches and acquired a historical significance; and whether we repudiate it or not, it will practically attach to us so long as we continue to think as we do. Had it been possible, a name more directly expressive of the breadth of our hereditary principle would perhaps in itself have been preferable; just as we hope a time is coming, when all sectarian designations will be absorbed in the more comprehensive name of Christian. But these things are settled by the uncontrollable course of events, not by the volition of men. The name puts no restraint on the free working of our institutions, and no limit to the further development of our opinions. Our churches and our Academy are based on the old Presbyterian principle of leaving our doctrinal future quite open. The Unitarianism which actually prevails is only a result of the legitimate exercise of that principle, and in no sense an essential

condition of our ecclesiastical existence. Should our theological opinions undergo any material change or a new form of religious life permanently develope itself among us, either the old name will acquire a new significance, or a new name generated by the vital heat of circumstances will spring up spontaneously to replace it. In either case, our wishes or our interference will have little control over the final result.

In the great crises of spiritual development, antagonistic tendencies are inevitably brought into play, and sharp conflicts of opinion are sure to arise, which the timid and distrustful contemplate with uneasiness and alarm. For my part, I look on them with hopefulness, as indications that men are in earnest; and when men are in earnest, I recognize the unfailing conditions under which some nobler truth is preparing for the world. Anything is better than the dull stagnation of indifference. It is hardly possible at times for men thoroughly in earnest not to misunderstand one another, from the tenacity with which each clings to his own fragment of truth, blind for the moment to its wanting complement held by the other. But even out of this one-sided collision good is elicited, which will endure when the strife which produced it has passed away. Such is the law of social progress. When the waters are troubled, we may accept it as a token that a higher presence is about to descend.

In spite, therefore, of not a few perplexing problems and much contention of mind, there is everything in the present state of the religious world to excite the interest and stimulate the aspirations of earnest and devoted young men who have the real spirit of the Christian ministry in their hearts. The world is awake, as it has rarely been before, to great spiritual questions. They cannot indeed look forward to a life of unmixed enjoyment and ready-made popularity and the comfortable ease of undisputed routine; but a future is clearly opening which will bring with it the noblest opportunities of good to those who know how to use them, and which will put all who are found worthy, in the honourable track of co-operation with the good and holy men who have been labouring through all time and over the whole earth, as they are still labouring, to spread the influence of God's eternal truth and maintain the high cause of righteousness and humanity among men. Only they must not forget the fixed and immutable conditions of all such co-operation. Next to the maintenance of strict personal holiness and devout communion with God, let them pursue their preparatory studies in this place with the conscientious thoroughness inspired by a deep sense of their subserviency to the grandest social and religious ends; and while they cling to their honest convictions and never surrender their mental individuality, let all be done in a spirit of Christian reverence and humility, with the respectful consideration ever

due from the young to the counsels of age and the traditions of the past, and with an eye ever devoutly fixed on that ideal of a divine humanity which stands before us in the life of Christ.

We this day open the seventh session of our Institution since its removal to the metropolis. The result has, I think, justified the expectations of those who promoted the change. We have more than doubled the number of our divinity students. Of those who have regularly attended the theological and philosophical classes, not one (with the single exception of a Churchman who studied with us for a short time) has abandoned the ministry for a secular vocation, and all are at this moment fulfilling in various ways, honourably and usefully, as I have reason to believe, the purpose for which they received their education in Manchester New College. The report of our two Visitors, the Rev. J. Kenrick and the Rev. W. Gaskell, on the results of the last Midsummer examination, was encouraging. I am happy also in being able to state, that the names of several of our students stand well in the reports of the classes of University College. In the Senior Latin, Mr. Edward Howse, third-year student, obtained the third, and Mr. Henry Enfield Dowson, second-year student, the fourth certificate of honour; in the Junior Latin, Mr. Thomas Hirst Smith, first-year student, the second prize and the second certificate. In the Senior Greek, Mr. Howse got the sixth, and Mr. Dowson the ninth, certificate. In the Lower Junior Mathematics, Mr. T. H. Smith got the prize and first certificate; and in the Junior Mathematical division of the Natural Philosophy class, Mr. Enfield Dowson obtained the third prize and the third certificate. I have also much pleasure in mentioning, that Mr. Joseph Dare, B.A., a student in his fifth year, gained the prize offered by University College for the best English essay "On the Inductive Method of Bacon." I trust that our undergraduates will continue to pursue henceforth with still brighter success the course of honourable distinction on which they have entered; that they may preserve to our Academy its ancient reputation for sound learning, and prove to the world in future years—in confutation of the prejudice which too widely prevails—that exact scholarship and thorough scientific discipline are not hindrances, but aids of the utmost value, to the acquisition of all those qualities which make the earnest and impressive preacher and the devoted pastor.

Before I close, I must say one word in relation to another Institution with which our own is intimately connected both locally and morally,—I mean University Hall. Since the termination of last session, the distinguished man who for many years was its Principal, has been obliged by the increasing demands on his time, to transfer the whole of his energies to another sphere of action; but I should not do justice to my own feelings, if I omitted this opportunity of publicly express-

ing to Dr. Carpenter my grateful sense of the courtesy which I ever experienced from him, my agreeable remembrance of the harmony which subsisted between us in the somewhat difficult and delicate relationship of presiding side by side over two distinct but contiguous Institutions, and my best wishes for his health and happiness in the post of eminent honour and usefulness which he now fills. To the gentleman who succeeds him and who takes his seat among us for the first time this day,\* I beg to offer my own and my colleagues' cordial greeting and welcome. Coming as he does all at once into an office surrounded by associations and filled with ideas which must to him be often strange and new, we beg to assure him, that on all occasions on which he may need or seek it, he will have our friendly counsel and ready sympathy. Though distinct, our two Institutions have in many respects common objects; and I cannot but indulge the hope, that by cordial harmony we may more effectually promote them. I trust we may succeed in imbuing both Institutions with a spirit of pure morality and Christian courtesy, of enthusiasm for liberal studies and sound scholarship, and of respect for sincere and earnest religion in all its forms. With profound reverence for our ancient seats of learning, not unmixed with a certain bitterness of regret that any obstacles should still exist to our free use of them, I am, nevertheless, of opinion that so long as they continue to be so deeply impregnated with the old ecclesiastical leaven, there is still room and ample justification for the attempt to raise the fruits of learned and scientific culture in a freer and more independent sphere. May it be the result of our joint efforts to send out into the world a body of clergy and laity who understand the worth of the free principles in which they have been nurtured, and who will do them honour by their words and actions,—who will transmit to coming generations that firm and enlightened attachment to the cause of civil and religious liberty and of social progress, for which their forefathers were eminently distinguished, and the corrective influence of which, deep and noiseless, but not therefore ineffectual, can ill be spared from the working of our complex civilization!

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#### HYPOTHESIS.

FALSE hypotheses may be compared to monster flowers which produce no fruit; rational ones to the small and modest flowers of the palms, which produce large and delicious fruit—their flowers scarcely perceptible.—**SIR H. DAVY.**

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\* Edward Spencer Beasley, Esq., late of Wadham College, Oxford, M.A.

## SHELLEY MEMORIALS.\*

THE occasion of this graceful and affectionate tribute to the memory of the poet Shelley, by his daughter-in-law, the lady of the present baronet, is thus explained in the Preface :

“ Had it been left entirely to the uninfluenced wishes of Sir Percy Shelley and myself, we should have preferred that the publication of the materials for a life of Shelley which we possess should have been postponed to a later period of our lives; but, as we had recently noticed, both in French and English magazines, many papers on Shelley, all taking for their text Captain Medwin’s Life of the Poet (a book full of errors), and as other biographies had been issued, written by those who had no means of ascertaining the truth, we were anxious that the numerous misstatements which had gone forth should be corrected.

“ For this purpose, we placed the documents in our possession at the disposal of a gentleman whose literary habits and early knowledge of the poet seemed to point him out as the most fitting person for bringing them to the notice of the public. It was clearly understood, however, that our wishes and feelings should be consulted in all the details.

“ We saw the book for the first time when it was given to the world. It was impossible to imagine beforehand that from such materials a book could have been produced which has astonished and shocked those who have the greatest right to form an opinion on the character of Shelley; and it was with the most painful feelings of dismay that we perused what we could only look upon as a fantastic caricature, going forth to the public with my apparent sanction,—for it was dedicated to myself.

“ Our feelings of duty to the memory of Shelley left us no other alternative than to withdraw the materials which we had originally entrusted to his early friend, and which we could not but consider had been strangely misused; and to take upon ourselves the task of laying them before the public, connected only by as slight a thread of narrative as would suffice to make them intelligible to the reader.”—Pp. iii, iv.

The “fantastic caricature” alluded to is of course *Hogg’s Life of Shelley*, which was thus ignominiously stopped short at the end of the first two volumes. Lady Shelley has characterized it only too gently, having, no doubt, from feelings of delicacy, purposely abstained from saying even what is due to literary morality in reprobation of that abominable book. It needs not family feeling, or friendship, or link even of personal recollection, to make the reader of Mr. Hogg’s volumes (the second especially) indignant at the flippancy, the coarse vulgarity and buffoonery, and, above all, the tone of contemptuous ridicule which, under the name of friendship, he has treacherously brought to the portraiture of one who was marked by all the eccentricities and all the genuine undisguise of true genius. He seems to delight in making “the divine poet” (as he constantly calls him) and all

\* Shelley Memorials: from Authentic Sources. Edited by Lady Shelley. To which is added an Essay on Christianity, by Percy Bysshe Shelley: now first printed. Smith, Elder and Co. 1859.

connected with him look as absurd as possible. He even pretends to praise his writings as "invariably demoniacal, plainly the compositions of a demoniacal man." How Mr. Hogg, "a young English gentleman of a liberal education, an Etonian and Oxonian," could condescend to "bear with the rabble rout" with whom Shelley associated, even "for a little while," and on account of his "friend's precious society," becomes, in fact, the chief problem for the reader's solution. It is the life of Hogg quite as largely as of Shelley: of both, of course, while they are together, but of Hogg whenever they separate; and Mr. Hogg parades his own high breeding so constantly and obtrusively as to put Shelley's genius quite in the background. Not only "the rabble rout" of vegetarian philosophers who encompass Shelley disgust him; not only is there no bed or dinner anywhere in England, Wales, Scotland or Ireland, fit for him in his vacation rambles; the whole medical profession is slurred in the highest aristocratic style; and when he is "doomed" to eat "bad dinners in worse company" in the Middle Temple, he describes "the future occupants of high legal offices" as "creatures stinking with filthy odours, stinking with vulgarity, and in every respect unfit to associate with gentlemen." What a superlatively fine gentleman is Mr. Hogg! Yet there are passages continually occurring in his would-be smart narrative that could never have passed the pen of a gentle mechanic. We wonder how this man could ever have really sympathized with Shelley, or the latter with him. We begin to look critically for some few traces of vulgarity in Shelley's own mind and writings, and ask ourselves whether it is probable that in the heat of his political indignation he may occasionally have conversed as coarsely with his friend as he makes his chorus of swine sing in his "*Oedipus Tyrannus, or Swellfoot the Tyrant.*" Mr. Hogg's political creed (or conformity rather) could never have allowed him really to sympathize with Shelley's enthusiasm for liberty, or to take any interest, unless that of a cold unbeliever and for the mere pleasure of argument, in those generous aspirations which were the staple of Shelley's mind. The man who can speak of "Robert Emmett and other well-hanged heroes of the Croppies' Hole," may well describe his own Toryism as a gentlemanly and safe sort of thing: "As to my own family and my immediate connections, we were all persons whose first toast after dinner was invariably 'Church and State,' warm partisans of William Pitt, of the highest Church and of the high Tory party; consequently, we were anything but intolerant, we were above suspicion, above ordinances. I speak of the Tories of the good old times," &c. \* \* "If the 'Age of Reason' had been republished by myself or by one of my earliest friends, the world would have supposed it was put forth merely to shew the utter futility and impotence of the author's arguments, or in order to invite a more

complete and conclusive refutation than Bishop Watson and the other feeble champions of the faith had hitherto produced." \* \* "The good old adage says, and says truly, One man may steal a horse with impunity, whilst another must not even look over the hedge." Here is indeed an *honest* avowal of party and personal dishonour! Of Dissent and Dissenters, Mr. Hogg of course speaks with supreme disdain and confessed ignorance: "There is nothing so vulgar as Dissent, as the preposterous impertinence of a Dissenter, who is always to be laughed at and heartily, but never to be persecuted." Godwin, who had so large a share in Shelley's intellectual life, had been destined originally for the ministry among Protestant Dissenters; "of what denomination I know not (says Mr. Hogg), being myself totally ignorant on the subject of religious dissent."

It was evidently a great mistake to commit Shelley's biography to such hands as these; but it was actual dishonour on the part of the would-be biographer to accept such a confidence, and then present such a monstrosity to view. No wonder that, on its appearance, the materials for further tragi-comedy were withdrawn from the false friend. The only wonder is that Mr. Hogg should one day have been capable of that youthful act which earned him the now misplaced confidence,—the act of sharing with Shelley the ignominy (or glory) of his unjust expulsion from Oxford. No doubt Mr. Hogg thought it gentlemanly; and so indeed it was, if it was nothing more. The family had believed it friendly and noble too, and indicative of sympathy with Shelley's own noble nature. They were mistaken.

We turn to the "Memorials" and to the poet.

Lady Shelley has "condensed as much as possible" (and far more than we could have wished) the details of the early period of the poet's life, because so much has already appeared in print. We regret that she has not quoted his sister Hellen's letters more largely; and still more that she should have omitted the first correspondence between the young enthusiast and his chosen mentor Godwin, whose appreciation of his "extraordinary assemblage of lovely qualities, not without considerable defects," and whose candid but gentle description of the latter as chiefly arising from his being "*still very young and not sufficiently perceiving that he is so*," completely won the confidence and respect of the poet of liberty and equality, and gave his older friend all the influence thenceforth that reason and experience might exercise over enthusiasm. That these letters have appeared in Hogg's book does not make us indifferent to seeing them in a more pleasant connection.

Shelley was from his very childhood the champion of liberty and natural right against social oppression.

"At the age of thirteen, Shelley went to Eton, and there began his earnest and life-long struggle with the world. When he entered the

college, the practice of fagging flourished in all its vigour under the superintendence of Dr. Keate, the head-master. To the high-toned feelings of Shelley, this daily experience of unhappiness and tyranny was most revolting. Won by affection, but unconquered by blows, he was not the kind of youth likely to be happy at a public school. He refused to fag, and was treated by master and boys with the severity of passion and prejudice. But to all the devices of despotism he opposed a brave and dauntless spirit. At the same time, the purity, unselfishness and generosity of his nature gained him friends among his school-fellows wherever there were any corresponding qualities to appreciate these signs of the nobility of his disposition. The power of fascination was, indeed, possessed by Shelley all through his existence.”—Pp. 4, 5.

It is to this early period of conflict and misery that he alludes in perhaps the most beautiful passage of his *Revolt of Islam*:

“I do remember well the hour which burst  
 My spirit’s sleep: a fresh May dawn it was,  
 When I walk’d forth upon the glittering grass,  
 And wept, I knew not why; until there rose  
 From the near school-room voices that, alas!  
 Were but one echo from a world of woes—

The harsh and grating strife of tyrants and of foes.

“And then I clasp’d my hands, and look’d around;  
 But none was near to mock my streaming eyes,  
 Which pour’d their warm drops on the sunny ground:  
 So, without shame, I spake:—‘I will be wise,  
 And just, and free, and mild, if in me lies  
 Such power; for I grow weary to behold  
 The selfish and the strong still tyrannize  
 Without reproach or check.’ I then controll’d

My tears; my heart grew calm; and I was meek and bold.”

Such a nature as this (for all his life shews the firmness and depth of the resolutions of that moment) was not only capable of every heroic deed, but susceptible of every gentle influence. It was doomed, instead, to meet with perpetual influences against which it could only revolt and rebel, in his father’s dull, formal and unsympathizing harshness, and the brutality of most of his tutors, first at Eton and then at Oxford.

“With one exception, Shelley found his tutors men of rough, passionate and hard natures, who claimed obedience merely because they possessed authority, without shewing that they had any right to exercise their power by reason of superior discretion and serener wisdom; men who answered inquiries by cuffs, who sought to tame independence by violence, who exasperated the eccentricities of a wild but generous nature by the opposition of their own coarser minds, and who made religion distasteful by confounding it with dogmatism, and learning repulsive by allying it with pedantic formality. Had these instructors possessed half as much knowledge of human nature as of Greek roots and Latin ‘quantities,’ they might have developed and guided the mind of Shelley; but they thought not of this, and therefore only irritated a sensitive and ardent disposition.”—P. 8.

Shelley's atheism (so to call it) was the natural result of his education. It was the *revolt of Islam against wrong*. It was a part of his romantic and impracticable politics. His mind was naturally devotional, and never ceased to be so. He might even have been superstitious if he had not been in a high degree logical. As it was, the spiritual, the supernatural and the mysterious filled his imagination far beyond his belief. But he was no atheist. He only abjured and denounced religion as he saw it connected with the wrongs that roused his indignation ; and he seemed, for a while at least, unaware that in doing so he need not abjure religion itself. Yet in his wildest (as it was also his youngest) poem, where he makes a fairy spirit repeatedly declare that "there is no God," because

"The name of God  
Has fenced about all crime with holiness,  
Himself the creature of his worshipers,"

his fairy says, almost in the same breath,

"The inextirminable Spirit it contains  
Is Nature's only God;"

and he is continually invoking the "Spirit of Nature" throughout that most poetical but most extravagant, that generous and enthusiastic but wildly absurd vision of human perfectibility, *Queen Mab*.

In a letter to Godwin he explains the natural and easy origin of scepticism under a classical but orthodox school education : "The first doubts which arise in boyish minds concerning the genuineness of the Christian religion as a revelation from the Divinity, are often excited by a contemplation of the virtues and genius of Greece and Rome. *Shall Socrates and Cicero perish, whilst the meanest kind of modern England inherits eternal life?*" (Hogg, II. 128.) The feelings which these generous doubts first excited, the brutality of Eton confirmed, the expulsion from Oxford irritated, and the decision of Lord Eldon to take his children from his care on his first wife's death exasperated almost into madness. Whether Shelley was technically to be called a Pantheist may be doubted. To us he seems more like a refined Theist in thought, and very like a Christian in all the best sentiments and feelings. He was Oxford's Atheist and Lord Eldon's Atheist, but not Atheist in any other relationship. The cause of this stigma being thrown upon him by the Oxford authorities was as follows :

"Notwithstanding the extremely spiritual and romantic character of his genius, he applied himself to logic with ardour and success, and of course brought it to bear on all subjects, including theology. With his habitual disregard of consequences, he hastily wrote a pamphlet, in which the defective logic of the usual arguments in favour of the existence of a God was set forth : this he circulated among the authorities and members of his college. In point of fact, the pamphlet did not contain any positive assertion ; it was merely a challenge to discussion, begin-

ning with certain axioms, and finishing with a Q. E. D. The publication (consisting of only two pages) seemed rather to imply, on the part of the writer, a desire to obtain better reasoning on the side of the commonly received opinion, than any wish to overthrow with sudden violence the grounds of men's belief. In any case, however, had the heads of the college been men of candid and broad intellects, they would have recognized in the author of the obnoxious pamphlet an earnest love of truth, a noble passion for arriving at the nature of things, however painful the road. They might at least have sought, by argument and remonstrance, to set him in what they conceived to be the right path; but either they had not the courage and the regard for truth necessary for such a course, or they were themselves the victims of a narrow education. At any rate, for this exercise of scholastic ingenuity, Shelley was expelled. A college friend of the poet (Mr. Hogg) shared the same fate, for supporting his cause."—Pp. 14, 15.

A very curious and interesting expression of Shelley's more deliberate religious views is supplied by the *Essay on Christianity*, now first printed. Its date does not transpire, but it may well have been written about 1821, when he called *Queen Mab* "intemperate, crude and immature" (p. 53). The Essay (a mere fragment) has its crudities too in the way of scripture criticism, and its odd mistakes in the way of scripture allusion; but it truly appreciates the benevolence of Jesus Christ and his representations of the Divine character; it disowns eternal torments and some other orthodoxies as not really Christian, and claims the gospel sanction to the poet's own thoughts on the natural equality of man; above all, it revels in the loving precepts of the gospel, and brings out the following fine exposition of the beatitude pronounced by our Saviour on the pure in heart:

"Blessed are the pure in heart, for they shall see God.' Blessed are those who have preserved internal sanctity of soul; who are conscious of no secret deceit; who are the same in act as they are in desire; who conceal no thought, no tendencies of thought, from their own conscience; who are faithful and sincere witnesses, before the tribunal of their own judgments, of all that passes within their mind. Such as these shall see God. What! after death, shall their awakened eyes behold the King of Heaven? Shall they stand in awe before the golden throne on which He sits, and gaze upon the venerable countenance of the paternal Monarch? Is this the reward of the virtuous and the pure? These are the idle dreams of the visionary, or the pernicious representations of impostors, who have fabricated from the very materials of wisdom a cloak for their own dwarfish or imbecile conceptions.

"Jesus Christ has said no more than the most excellent philosophers have felt and expressed—that virtue is its own reward. It is true that such an expression as he has used was prompted by the energy of genius, and was the overflowing enthusiasm of a poet; but it is not the less literally true [because] clearly repugnant to the mistaken conceptions of the multitude. God, it has been asserted, was contemplated by Jesus Christ as every poet and every philosopher must have contemplated that mysterious principle. He considered that venerable word to express

the overruling Spirit of the collective energy of the moral and material world. He affirms, therefore, no more than that a simple, sincere mind is the indispensable requisite of true science and true happiness. He affirms that a being of pure and gentle habits will not fail, in every thought, in every object of every thought, to be aware of benignant visitings from the invisible energies by which he is surrounded.

“Whosoever is free from the contamination of luxury and licence, may go forth to the fields and to the woods, inhaling joyous renovation from the breath of Spring, or catching from the odours and sounds of Autumn some diviner mood of sweetest sadness, which improves the softened heart. Whosoever is no deceiver or destroyer of his fellowmen—no liar, no flatterer, no murderer—may walk among his species, deriving, from the communion with all which they contain of beautiful or of majestic, some intercourse with the Universal God. Whosoever has maintained with his own heart the strictest correspondence of confidence, who dares to examine and to estimate every imagination which suggests itself to his mind—whosoever is that which he designs to become, and only aspires to that which the divinity of his own nature shall consider and approve—he has already seen God.”—Pp. 258, 259.

Such are some of the religious thoughts of Lord Chancellor Eldon’s atheist. To the honour of Coleridge, let it be noted that he appreciated Shelley’s atheism, as well as his genius, at the earliest period, when Southey snubbed him. Regretting that he had not seen him at the Lakes, Coleridge says: “I *might* have been of use to him, and Southey could not; for I should have sympathized with his poetics, metaphysical reveries, &c. The very word metaphysics is an abomination to Southey, and Shelley would have felt that I understood him. His discussions—tending towards atheism of a certain sort—would not have scared *me*; for me it would have been a semi-transparent Larva, soon to be sloughed, and through which I should have seen the true *image*, the final metamorphosis. Besides, I have ever thought that sort of atheism the next best religion to Christianity, nor does the better faith I have learnt from Paul and John interfere with the cordial reverence I feel for Benedict Spinoza.” (Hogg’s Shelley, II. 44.)

Another piece now first published is Shelley’s letter to Lord Ellenborough on occasion of the conviction of a bookseller for publishing the third part of Paine’s *Age of Reason*. It was written at the age of eighteen, and records the youth’s generous indignation at a prosecution for opinion, while it also marks the influence exerted by that and other events of similar character upon his noble and fearless heart.

We must now say a few words on Shelley’s first love and his two marriages. In 1809, when scarcely seventeen, he fell desperately in love with his cousin Harriet Grove, and all seemed understood, not only between them, but on the part of their friends, when “the speculative doubts which were expressed on serious subjects (in his letters) alarmed the parents of the young

lady, and the intimacy was broken off." According to the *Memorials*, this took place after Shelley's expulsion from Oxford at Easter, 1811; but letters published by Mr. Hogg shew that Miss Grove was married in or before January of that year. Here, again, we should have liked to see some of his letters in reference to this event reproduced in the *Memorials*, as they shew his intense feeling and contribute to explain his growing indignation against the world's religion and policy, while they also help to prepare us for the next important step after his expulsion, his hasty marriage to Harriet Westbrook. There are letters of his, belonging to this period, which shew that, though he had already theoretically adopted the Godwin and Woolstoncroft doctrine of the immorality of marriage and the necessity of its abolition in order to the world's regeneration, he felt as a true man that, society being as it is, he had no right to expect from the woman a sacrifice "so disproportioned to any which the man can give." He therefore married Harriet Westbrook at once on their elopement. Her surpassing beauty, her young and wondering sympathy with his wild but generous views, and then the strange wilfulness with which she appealed to him to rescue her from her school bondage, where her schoolfellows, except Hellen Shelley, would not speak to her, and she "remunerated their hatred with the calmest contempt," sufficiently explain this rash union. Harriet was talented, too, and studious (even as seen through Mr. Hogg's diminishing glass); and the unhappiness which presently clouded their marriage is still unexplained except in a slight degree. The editor of the *Memorials* hints that there are in the possession of the family papers in Shelley's own writing "which in after years may make the story of his life complete, and which few now living, except Shelley's own children, have ever perused." Harriet's death by her own act, taken in connection with her frequent calm argumentation on suicide and various other horrors, is a curious study in mental aberration, as it is generally believed that suicidal talk is not likely to issue in the act.

Shelley's second marriage, to Mary Godwin, gave him a companion for the rest of his brief life in every way qualified to appreciate and help his highest faculties in their best efforts and aspirations. It is a rare instance in the married life of men of genius. From this date the *Memorials* become much more full, as if recognizing the existence of the "fantastic caricature" up to this period, and superseding it henceforward. Again we wish the earlier part had been made proportionate to the latter, so as to have precluded all need of reference to the burlesque Life in future. We have not space (nor is it needful with these *Memorials* so easily accessible) to dwell upon the remaining incidents of Shelley's life. It was spent innocently, benevolently and happily; almost intirely abroad, and chiefly in Italy, ever after his flight from the Lord Chancellor, who, he

feared, might presently take care of Mary's child also if he stayed in England. The *Memorials* shew us the progress of his poesy, detailing the order in which his chief works were written, and often the circumstances or scenery which inspired them; they also put us in possession of the poet's own judgment upon the respective merits of his principal works. We have large extracts from Shelley's correspondence with his publisher, Mr. Ollier, and his own and Mrs. Shelley's correspondence with Godwin, Horace Smith, C. Lamb and Mrs. Gisborne, a most intimate friend. Mary Shelley's diary has supplied the chief thread of incident; and other extracts from it are added, which make us regret more and more that the task she once proposed to herself and just began, of writing the memoir of her gifted husband, should have been left unfulfilled. Even her daughter-in-law, who is evidently possessed with her appreciation of Shelley's genius and character, cannot efface this vain regret.

We do not propose here to offer any new critique on Shelley's poetry. It has received public judgment very variously, but with an increase of favour (which is indeed rather the removal of injustice and prejudice) year by year. Not only is his genius acknowledged, but his purity of character and purposes also. To think of this man, whose personal habits were almost those of an anchorite, whose senses were allowed to be the inlets of none but poetical impressions, whose enthusiasm was all on behalf of human good rightly or mistakenly imagined, and whose indignation was always virtuous when it seemed the most passionate,—to regard him as a sensual and vicious man adopting atheism as an exemption from morality, and advocating republicanism, communism and other strange theories through the same want of high principle, is too dull a perversion of facts for any one now to persist in. His longer poems can never, perhaps, become popular. They savour too much of his imagined millennium, which was not exactly the theological one, though not at all more incredible. The dreamy romance of *Queen Mab* re-appears, only less wildly and extravagantly, in the *Revolt of Islam* and the *Prometheus Unbound*. They are all three visions of an impossible order of human perfectibility on earth, which can command no belief as anticipations of reality, and only please by their bright poetical machinery. The *Cenci*, which Shelley himself, and Horace Smith also, estimated among his best productions, outrages the *humanity* of the stage too much to stand its ground as an acted drama. The *Adonais* Shelley himself considered, "in spite of its mysticism, the least imperfect of his compositions;" and while humbly endorsing his judgment on this comparatively brief poem, and calling to mind his sparkling ode to the *Skylark*, we may add our conviction that it is in his shorter poems that Shelley chiefly delights his admirers, and that he is likely to be chiefly remembered for them. Is not this

the case, indeed, with poets in general? Are not their short poems often their most powerful? Are not the best thoughts of most of them those which have the spontaneousness, the intensity, the vivid light and warmth, of the moment's inspiration? Is not many a man great and elevated under strong emotion or impression, who must fall into commonplace if he strains his daily and hourly thoughts into the service of the muse? And is not every great genius greater sometimes than at other times? Has not the lyric more powerful hold upon men in general than the epic? "Homer nods sometimes;" how could he keep all awake through twenty-four books? We do no injustice to Shelley's genius in preferring the poetic fire that casually lights up things familiar and dear to us, to that which more laboriously illuminates the theory of a returning golden age,—an age to return through the *recession* of the equinoxes, the restored perpendicularity of the earth's axis, and the abolition of animal food and Promethean cookery. He is a poet even in his fairy land, but most of all a poet in our more familiar life. What might he not have been if his marvellous powers, thus blossoming up to the age of thirty, had been permitted to attain maturity and length of days; especially as he would then have lived to hail the steady progress of political and social improvements, for which he had sighed and struggled in vain through the embittered years of his young enthusiasm!

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REV. JOHN NOUAL'S TREATISE OF THE NEW CREATION.\*

WE come now to the last thing in debate, which is that of "all things," in the third verse; "all things are made by him." We understand by "all things," all the gospel dispensation, whatever Christ hath done for men's salvation. Our reasons are these:

1. We must understand expressions and put a sense upon them agreeing with the scope of the author, and the subject he is about to treat of. Since St. John writes the history of the gospel, we must necessarily understand by *all things*, all what Christ did for our salvation, since the words following determine the sense: "And without him was not anything made that was made," which makes a clear and good sense understood of the gospel, whose dispensation, as it is described, could not have been made without Christ; therefore our Saviour says to his disciples, "Without me ye can do nothing" (John xv. 5). Whereas if ye understand by *all things*, heaven and earth, you make of St. John a blasphemer and a lyar,—a blasphemer because he should make us conceive God the Father under an idea unworthy that most perfect Being, without either personal power or wisdom to create the world, and a lyar if he should say that the

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\* Continued from p. 351.

second Person of the Trinity is the chief or only Maker of all things, whereas the Scripture attributes constantly that great work to God the Father alone. Hence 'tis that the authors of the Apostles' Creed give him the title of "Maker of heaven and earth," to distinguish him from all other beings and from Christ himself.

2. If St. Luke by these words *all things* in the third verse of the first chapter, take it undoubtedly in our sense, why shall it not be taken in the same sense in St. John's? since these two evangelists write the same history, which proves that all things signifying the gospel dispensation in St. Luke's, they must signify the same in St. John's Gospel, since both use the same expressions in the preface of their history.

3. The holy writers, and Christ himself, to signify the gospel dispensation, often made use of this expression: "All things are delivered unto me of my Father" (Matt. xi. 27), which cannot be applyed but to the gospel revelation made by Christ. "Elijah shall first come and restore all things" (Matt. xvii. 11). That is, that John the Baptist by leading to Christ should begin that great change which was to be made under the gospel. It would be needless to mention all other texts wherein the words *all things* signification is restrained to the gospel; those already alledged are sufficient to shew how well-grounded we are when by *all things* we here understand all the gospel dispensation.

Thus much being said of the first verses, we must now examine the tenth verse of the same chapter: "He was in the world, and the world was made by him, and the world knew him not." The Trinitarians understand by the world which was made by him, heaven and earth. We do think that St. John speaks here of the world to come, spoken of Heb. ii. 5, or the state of the Christian church as 'tis order'd by Christ; and we give four reasons for it.

1. We say that Christ is consider'd here as a light which, coming into the world, lighteth every man. Ver. 9, "He was in the world," says St. John, next to it, that is among the Jews, and the world was made by him, by that Light; which clearly evinces that Christ is spoken of here as sent to the Jews, as the Messiah bringing the light or revelation from God, and consequently that the world made by this light cannot be understood but of Christ considered as the Messiah sent to the Jews to reveal God's will to them. "I am the light of the world" (John viii. 12), which plainly shews that what Christ hath done after his coming is here described, and not the creation of the world made long before. And that that light which made the world cannot be but Christ, who by revealing another life and the way to it hath laid the foundation of this new world, which, either in earth or afterwards in heaven, is to last for ever. One needs but consider the foregoing verses to satisfy himself that Christ is here lookt upon as the Messiah who brings light from God.

The testimony of John who came to bear witness of the light, the design of the coming of this light, which was that all men through him might believe, evidently demonstrate that Christ is here consider'd as the Messiah, whose witness or forerunner St. John was, through whom all must believe, and whose gospel is very fit to give men the salutary knowledge of God. From this observation we infer that 'tis against all the rules of common discourse to believe that St. John, speaking of Christ as a light coming into the world to light those in darkness, had broken the coherence of his discourse, and told us that this light had created heaven and earth. Is it not more natural and agreeing with his design to tell us that this light, being come according to God's promise and the Jews' expectation, had wrought the great work of our redemption, and laid the foundations of that world to come which was their great hope and desire?

2. We observe that 'tis the usual way of sacred writers to explain, often in a proper sense, what they had said figuratively. Thus St. John expounds in a proper sense, in the 11th and 12th verses, what he had said in the 10th in a figurative one. "He came unto his own, and his own received him not;" that is, he came among the Jews, his kindred according to the flesh, and they refused to believe in him. This is the expounding in proper words, as 'tis agreed on both sides, of what he had said figuratively in the 10th verse: "He was in the world, and the world knew him not." If St. John hath thus explained the first and last parts of the 10th verse in the 11th, it follows that he hath also expounded the middle part of it, "the world was made by him," in the 12th verse, the meaning whereof agrees very well with that we have given to the same words. "But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name." Here St. John clearly sets forth the manner in which the light made the world, that is by establishing a new œconomy which gives the power to those that believed the gospel to become the beloved people of God. In this and the 13th verse he describes the structure of this new world, the manner how it was made, its priviledges, viz., adoption, protection and mercy; and the terms of it, which are a firm faith in Christ and a perfect submission to God's will.

3. Our third observation is, that the Jews commonly called the times of the Messiah the world to come. Those who are in the least acquainted with divinity know that the Jews distinguished two sorts of worlds, the present world and the world to come. By the present world they meant Moses's œconomy, which was to have an end; hence 'tis that Joel in the prophecy mentioned by St. Peter (Acts ii.) calls the beginning of the gospel the *last days*,—because the beginning of the new covenant was to be the end of the first. It was on the same account the apostles told our Saviour, as the great Dr. Hammond hath well

observed, “What shall be the sign of the coming, and of the end of the world” (Matt. xxiv. 3), that is, of the Jewish dispensation. By the world to come they understood the times of the Messiah, which the author of the Epistle to the Hebrews calls expressly so (Heb. ii. 5). This observation, of which more hereafter, shews that we offer no violence to the words, “the world was made by him,” when we expound them of the state of the Christian church, which was called so by the Jews and by the holy writers themselves.

4. Our fourth observation is, that 'tis not likely that the world, having been taken twice in this verse in a figurative sense, should be taken in a proper one in the middle. St. John wonders here at the Jews' stupidness in rejecting of Christ: what should be the cause of his wonder if by these words, “the world was made by him,” we must understand the creation of the old world? How could the Jews know Christ to be the Maker of heaven and earth? since he never manifested himself as such; for there is no text in all the four Gospels out of which can be proved that Christ insinuated such a thing to them in his discourses. But if ye understand by this making of the world, the making of the new creation, then St. John says a just thing, and you presently find the cause of his wonder, which was a thing which ought to be sensible to the Jews; otherwise the apostle could not upbraid them for rejecting that Light upon such a reason as they were not sensible of. Nothing was more apt to touch them to the quick and fill them with shame, if this be the meaning of the 10th verse: The Messiah came among you by his preaching and miracles, he establisht the new covenant and laid the foundations of that world to come which was the great object of your desires, by shewing you the way to heaven and how to continue God's people, for all that you have rejected him. This explication seems to be easy, natural and agreeing with St. John's design; and the observations made to ground it must convince all considering men that this is the true sense of the word *world*, and the onely one which it can bear in this place.

For the removal of another difficulty which may be raised against what hath been said already, we will expound the fourteenth verse of this chapter, which ought to be translated, “the word was flesh,” and not “was made flesh.” Those who are the least acquainted with the Greek tongue know that the word *εγένετο*, translated *was made*, signifies as often *was*; it is taken in this sense at the 6th verse of this same chapter, and at the 19th verse of the 24th chapter of St. Luke's Gospel, and in many other places of the Gospel, therefore it must be here rendered thus: “The word was flesh;” that is, he that spake from God was a weak man, subject to all natural infirmities,—which is the common sense of the word *flesh* in Scripture (we will afterwards shew the reason of St. John's expression concerning Christ),—

and dwelled among us; but tho' he were but a man like unto us in all things except sin, we have been convinced by his miracles that he came from God, since nobody ever manifested his will with so much power and glory. This sense is clear and void of all difficulties the other is lyable to, it agrees with the design of the evangelist, and offers no violence to the Greek words *λογος σαρκα ἐγένετο*, "the word was flesh," which are taken in the Gospel in this very sense.

To strengthen all these observations, we will add onely one more, which is very important, viz., that the eighteen first verses of this chapter are the argument of all the Gospel. St. John by some curious strokes discovers all the excellency of his work.

He shews at the 1st verse, that Christ was God's interpreter, that he was with God before he manifested himself to the Jews, and was invested with supreme power to do what he did. At the 2nd and 3rd verses, he concludes that Christ having been with God to receive his commission, he executed it in making all things, that is, establishing a new covenant and making a new world. Verse 4. By preaching another life and the way to it. Verse 5. Who for all that was rejected by the Jews, a blind and stiff-necked people. Verses 6, 7, 8 and 9. The God, before the sending of the Messiah, to prevent the rejecting of him, had sent a forerunner to prepare the Jews for his reception, who told them clearly that Jesus was the Christ, who coming into the world brought the true light necessary to lead men to salvation. Verses 10, 11, 12, 13. Who, according to John the Baptist's testimony, appeared among the Jews, founded the world to come by his word and miracles, and, tho' rejected by the Jews, gave power to those that believe to become God's people, tho' they were not born of Abraham, or made of the old patriarchs' blood, neither of the will of the flesh, that is, ingrafted into the Jewish church, as the Jews would have them, nor of the will of man, that is, nor acquainted with the notions of Cerinthus and his followers, the Gnosticks, Platonick philosophers, who thought themselves to be the only Christians; but onely born of God, that is, submitting onely themselves to God's will plainly revealed by Christ. Verse 14. Who, tho' he was but a man subject to the infirmities of humane nature, yet by the greatness of his miracles convinced us that he was the true Messiah, who was in the bosome of the Father, perfectly acquainted with his will. Verse 15. Greater than John the Baptist, who was but his forerunner to bear witness of his miracles. Verse 16. Greater than any of the apostles, who had received all their knowledge and power from him, for out of his fullness, that is, out of that spirit which he had received without measure, they had received abundance of graces. Verse 17. And greater than Moses himself, the giver of the law, which, being made up of positive commands, was to have an end, whereas the gospel,

being grounded upon eternal truth and God's mercy, ought to last for ever. Verse 18. He shews here the reasons of his exalting Christ above them all; because God never reveal'd himself so fully to any other, none but Christ hath been acquainted with all his will and intention, which raises him up above all God's prophets and messengers; for some of them were not acquainted as he was with God's will, others were never so far in his love and confidence, and the rest did hold of his fullness both the power and the knowledge they had.

The Trinitarians will, no doubt, object against this expounding of St. John's first verses—1. That it is an opinion which hath met with general reception; that St. John's preface is levelled against Cerinthus, who denyed the divinity of Christ, for which reason he tells us that the Word was God and was made flesh. 2. That our explication is new, and disagreeing with all those of the Fathers, with the doctrine of the church confirmed by the Council of Nice; because we explain this expression, the Word, in a sense unknown to them, and suppose a twofold ascension.

To answer the first objection, we do own that St. John wrote his Gospel against Cerinthus and other Gnosticks, who did endeavour to corrupt the native simplicity of the Christian faith by mingling with it the notions of Plato's Trinity. For Cerinthus, far from believing that Christ was but a man, maintained, on the contrary, that the Word, the second being of Plato, in whom were the ideas of all things, and who created them, came down from heaven in the shape of a dove upon him, when he was baptized at the ryver Jordan; and that by the union of the Word (called by him the Light, the Life, the onely Son) with Jesus he became the Messiah, denying him to be so before. Further, he held that it was the Word who wrought the miracles, and afterwards forsook Jesus upon the cross. This is the account St. Epiphanes gives of Cerinthus and his followers. Theodoret tells us the same. "They believed," says he, "that Jesus was born of the Virgin Mary, but that Christ came upon him at his baptism: by these you see that they distinguish'd between Jesus and Christ; Jesus was the man, and Christ was the God, the Word, the onely begotten." The Gnosticks with these feign'd discoveries thought themselves to be the onely masters of science, and having withal found the way to make Christ's gospel agree with the Jewish and heathenism religion, they imagin'd themselves at the highest pitch of knowledge, and therefore called themselves Gnosticks, in opposition to the common sort of Christians, by them reputed poor, simple and illiterate fellows, because, being unacquainted with Plato's philosophy, they did believe, without any farther mistery, that Jesus, the son of the Virgin Mary, was the true Messiah.

We do not at all question that St. John used these expressions,

the Word, the Life, the Light, the onely begotten, because they were commonly used by Cerinthus and his followers, who would induce Plato's opinion into the gospel. You talk, might he say to them, of a Word, who is the life, the light, the onely begotten of the Father, the Maker of all things; 'tis he whom I declare to you, to whom these titles belong and no other; 'tis Jesus the Messiah, whom I preach, who is the true Word; who, having been with the Father and acquainted with all his will, revealed an eternal life and shewed the way to it, and made by this means all things, the new world; and, tho' rejected by the Jews, hath nevertheless given the power to all those that believe, to become the sons of God and the dearest objects of his blessings. But, says he at the 14th verse, the true Word, or the Messiah, is not that Word or that Being you think; 'tis a man whom we have seen and handled, who dwelt among us, and whose glory we beheld in the miracles which plainly convinced us that he was the true Messiah, whom God sent into the world and sanctifyed with such a measure or abundance of his Spirit, that none but he ever appeared with so great power and glory, since out of his fullness we have received all the power and extraordinary gifts we have.

'Tis very likely that St. John, saying of the Messiah that he was flesh, that is, a weak man subject to humane infirmities, expressed himself thus to oppose the Gnosticks, who said that the Messiah was the Word, the second being of Plato's Trinity. And this we take to be the true reason of this expression, "the Word was flesh." St. John opposes Cerinthus's opinion, which notwithstanding his care and precaution crept at last into the church, and was the cause of so many troubles, tho' he declared expressly that the Messiah was but a man.

St. John's design, then, is to shew against the Gnosticks that Jesus, that man who was conceived of the Holy Ghost and born of the Virgin Mary, was the Messiah or the Son of God, for these two expressions signify the same thing in the Gospel, which truth St. John expressly teaches us in the conclusion of his history: "These things are written that ye might believe that Jesus, that is, that man born of Mary, who by the angel was called Jesus, is the Christ, the Son of God; and that believing ye might have life through his name" (John xx. 31). Had St. John's first intention been to prove the eternal divinity of Christ, how is it possible he had forgotten his design in the conclusion of his work, and not mentioned that great mistery lookt upon now-a-days as the great fundamental article of the Christian religion? How could our evangelist forget he took the pen against Cerinthus, who denied Christ to be God, as 'tis commonly believed? Is there any author of good sense, who, after having disputed to prove one thing, would conclude he hath written for another?

It will be to no purpose to say that St. John in his conclusion mentioned the eternal Godhead of Christ when he calls him the

Son of God. This answer will not do; because when the Scripture mentions the reasons of Christ's Sonship, it never brings in the eternal generation, but expressly gives other reasons of it. First, because he was conceived of the Holy Ghost: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that which shall be born of thee shall be called the Son of God" (Luke i. 35). Secondly, because of his resurrection: "He hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee" (Acts xiii. 33). Which reasons make him the Son of God in a manner proper to him, and incommunicable to any other, since none but he is born of a virgin and raised from the dead to live for ever. The Jews themselves, who never dream'd of an eternal generation, commonly called the Messiah the Son of God: "Tell us whether thou be the Christ, the Son of God" (Matt. xxvi. 63); whereby they understood only the Messiah. Hence 'tis that after his confession they mock him, saying, "Prophesy unto us, thou Christ, who is he that smote thee." By this it appears that the Trinitarians have neither right nor ground to expound this expression, the Son of God, upon a meer supposition, since the Scripture never mentions the reason of their Sonship.

From what hath been said, we conclude that St. John's design is to teach us onely that Jesus was the Messiah, and not the Word of Cerinthus; that this title belongs to him, and to no other; not to John the Baptist, tho' some "mused in their hearts whether he were the Christ or not" (Luke iii. 15), which opinion spread it's self after Christ's death; therefore our evangelist says expressly, in the 8th verse, that he was not that light; and observes, in the 15th verse, that he said of himself that Christ was preferred before him; and in the 20th verse, that he was not the Christ. The onely design of St. John, then, is to prove that Jesus alone, and no other, is the Messiah. "These things are written that ye might believe that Jesus is the Christ, the Son of God."

Which great truth appears by all the history of his Gospel, in which he is so far from asserting Christ to be the eternal God, that, on the contrary, he always introduces him speaking very meanly of himself, and openly confessing the Father to be greater than him. But what is more remarkable in all these, and which ought to stagger any one's belief, and convince any considering man that St. John never wrote his Gospel to prove that Christ is the supreme God, is the answer which he notes Christ made to the Jews on two different occasions, who were so wretched as to charge him with making himself God, or at least equal with God; which answer Christ, had he been the great God, could not make without base dissimulation. Let any one impartially examine what Christ says to the Jews who sought to kill him

because he said that God was his Father, making himself, as they pretended, equal with Him (John v.). He answers, 1st, that he can do nothing of himself; and 2ndly, that if he work miracles, 'tis the love of the Father which procures him that power, for "the Father loveth the Son, sheweth him all things that himself doth, and he will shew him greater works that ye might marvel;" 3rdly, that the Father hath given him the power of quickening the dead, and committed all judgement to him, and that if he required any honour, it was upon the account of his divine mission. When, again, in the 10th chapter, they accuse him of making himself God, he answers he is no God, but in the sense the law can bear it without blasphemy, and only because the Father sanctified him, that is, gave him extraordinary gifts, therefore he calls himself the Son of God. Ye may see by these texts, and many others in this Gospel, that St. John furnishes the Unitarians with more and stronger arguments than all the holy writers together. Had he intended to prove Christ's eternal Godhead, he either certainly betrayed his cause or forgot the occasion which made him write his history; neither of which can be said without wronging the sincerity and knowledge of that apostle.

As to the second objection, viz., that this explication is new, contrary to that of the Fathers, repugnant to the Council of Nice, and besides built upon a supposition that there is a twofold ascension,—we answer, The proofs already mentioned plainly shew our sense to be the truest, since we say nothing but what is grounded upon texts of Scripture, and the natural meaning of the words and agreeing with the author's design; in a word, nothing but what is solid truth according to our adversary's own confession. For who will be so bold as to deny that Christ was sent from God and was his interpreter, which is the sense we have given to that expression, *the Word*. Therefore before entertaining any prejudice against it, they must prove it to be false; if it be false, 'tis new; but if it be true, if there be nothing in it but what agrees with all the rest of revelation, as has already been shewn, they cannot without injuring the truth take it to be a new one, and discard it for not agreeing with that of many Fathers, who being all Platonicians, and seeing some like expressions in St. John's Gospel which they met in Plato's books, thought this apostle was of the same opinion with their first master, and took the term Word in his sense, without considering that St. John wrote against Cerinthus who maintain'd Plato's opinion. The Fathers did just as those who, being sick with the yellow jaundice, use to see all objects yellow; they embraced Christ's religion prepossess'd with Plato's philosophy, which was then in as great esteem as Cartesius's works are now; so that there's no wonder that they, seeing the same words in St. John's which they had found in Plato's writings, viz., the Word, the Life, the Light, the only begotten, they imagin'd them both to

be of the same opinion, and expounded St. John's terms by the ideas they had fixed on the same when they met with them in Plato's works, thinking to attribute thereby the greater honour to Christ, and to lead the learned among the heathens the more easily to the knowledge of him; therefore they maintain'd that that Spirit who had created all things, by Plato called the Word, was incarnate in Jesus. Men of learning having first broached that opinion, were soon followed by their disciples; and so Plato's doctrine was by degrees introduced among Christians, who, willing to take off the scandal and the folly of the cross, greedily embraced these fine notions of Christ's person.

The Fathers of the Council of Nice were the disciples of those Platonician Christians who, as the school of Plato, were divided into two sects about the pre-existency of souls; some believed them to be made out of God's own substance, and the other out of nothing. Athanasius was of the first opinion, Arrius of the second; the first accordingly maintained Christ to be ὁμοούσιος, made out of God's own substance; and the other, ὁμοιούσιος, or made of a like substance, but different from it. In the Council, more being of the first opinion, and maintaining accordingly that the Word who was the first of all spirits was begotten of God's own substance, carryed the day, and made it an article of faith; but when in other Councils, as that of Arimini, there were more holding the second opinion, viz., that the spirits and souls were made out of nothing, then Arrius his opinion prevailed; and so those two sects of Platonician philosophers tryumphed by turns one over another in the Christian church; tho' they did agree in this, that the Word did exist before the creation of the world, that he was the Maker of it, and at last incarnate in Jesus; which opinion of Christ's existence before the world was but a necessary consequence drawn from their opinion concerning the pre-existence of souls.

But in order to know how solid the primitive Fathers' divinity on this subject was, we shall alledge four or five of their proofs for the eternal generation of the Word, that one may judge of these mysteries by the ground they are built on.

Their first proof is taken out of the Proverbs, where Solomon introduces Wisdom, saying, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was," &c. (Prov. viii. 22, 23); which signifies nothing more than that God was wise before he created the world, and hath made his wisdom shine forth in the disposing and ordering of it.

Their second proof is taken out of the 45th Psalm, "Cor meum eructavit bonum verbum:" "My heart is inditing a good matter," or good word. This is such a convincing proof that one may wonder how it's strength can be declined.

Their third proof is taken out of the Bible of the Septuagint,  
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where the Psalmist, speaking of the dew of the morning, says, "I have begotten thee before the dawning of the day" (Psalm cx. 3). At this rate there is no opinion, how absurd soever, but one may find texts to prove it.

Their fourth proof is taken from reason, and carries with it the same force as those already mentioned out of scripture. They say that God had been alone had he not begotten a being like himself; as if a most perfect being need to consider other perfections than his own to be happy.

Their fifth proof is, that God had been barren, had he not begotten (a being) a Son like himself, and consequently more imperfect than creatures which beget beings like themselves. Apply this to the Son, and suppose he begets another that he may be more excellent than creatures, and so go on from Son to Son, and you will see that, instead of three Persons in the Godhead, there will be thousands and thousands.

We leave considering men to draw their consequences from what hath been said in answer to the second objection, for a word to the wise is enough. As to the second part of it, in which they say that we suppose a twofold ascension and build a system upon the air, we answer that 'tis no supposition, but clearly evinced, not out of meer conjectures, but from the express words of our Saviour himself, who tells us as clear as the daylight that he was taken up into heaven: "No man hath ascended up into heaven, but he that came down from heaven, even the Son of Man which was in heaven" (John iii. 13). Christ here distinguishes himself from all other prophets, who never had, as he, that glorious priviledge of being taken up into heaven to receive their commission immediately from God himself. The Word was with God, to be instructed by him and be a witness of the place of glory he was to reveal. "Verily, I say unto thee," says Jesus unto Nicodemus, "we speak that we know, and testify that we have seen." "In my Father's house are many mansions; if it were not so, I would have told you." I speak of that place as being an eye-witness to it; none ever had that priviledge but I, who came down from heaven after having ascended thither, because I was the Son of Man, that is, the Messiah, who ought to speak with certainty of the place of happyness he was sent to reveal to mankind. From these texts we conclude that Christ was taken up into heaven, and came down from thence to preach what he had seen, and testify things the truth whereof he was plainly convinced.

We come now to the third place of scripture out of which they would prove that Christ is the Maker of heaven and earth, which is the latter end of the 9th ver. of 3rd chap. of the Epistle to the Ephesians: "Who created all things by Jesus Christ" (Eph. iii. 9). One must blindfold himself to infer such a doctrine from these words. Had I not seen this proof in learned

and grave authors, I should think they have a mind to betray their cause, by bringing such mock proofs as discover the weakness of their dogma and the extremity they are reduced to to prove it.

But to be convinced that the apostle speaks here only of the new creation, of whatever God hath done by Christ for man's salvation, we must consider that in the foregoing verses St. Paul endeavours to shew these great truths:—1. That the Gentiles' calling, by which they were to be partakers of the covenant of grace, and become, together with the Jews, God's people, was a mystery, a thing before hidden in God's mind. 2. That this design of God was no more a mystery for the apostles, to whom the Holy Ghost had revealed it. 3. That to him was given the privilege to preach the unsearchable riches of Christ among the Gentiles, and to make all men see that great mystery which from the beginning of the world hath been hid in God, *who created all things*, that is, prepared and ordered all things *by Christ*, all that was necessary for the manifesting of this mystery, as the breaking down the middle wall of partition, the abolishing of the law, and the setting up of a new covenant fit for all men to embrace; so that these words, “who created all things by Jesus Christ,” must be rendered by these, “who united all things, Jews and Gentiles, by Jesus Christ,” or who created or made in himself of twain one new man. For St. Paul having spoken of God's mystery or hidden design to make one people of both, he shews here that he hath performed it by Jesus Christ, or in Christ by the gospel, as 'tis in the 6th verse. This is the true signification of the word *create*, as we shall prove hereafter. If ye will know how this creation, or uniting of both people into one, was made, you must peruse the 13, 14, 15, 16 and 17th verses of the second chap. of this same Epistle, where, after the apostle had, in the 10th ver., said that we are created in Christ Jesus unto good works, he proceeds to shew how this creation was made, viz., “by the blood of Christ,” by which they “who were sometimes far off, being aliens from the commonwealth of Israel,” &c., “are made nigh by” it, and reconciled to “God in one body by the cross, having slain the enmity thereby” (Eph. ii. 13, 14, &c.), that is, abolished the law, and preached peace, that is, the gospel of peace which proposes to all eternal life under terms different from those of the law. Hence 'tis that the apostle at the 11th ver. of the third chap. which is parallel'd with the 9th, says that the calling of the Gentiles was an eternal resolution which God purposed to perform by Christ Jesus our Lord, who hath removed the obstacles which could hinder the performance of this great work.

(To be continued.)

## SCRIPTURAL HYMNS. BY SIR JOHN BOWRING.

## No. III.

"Father, forgive them; for they know not what they do" (Luke xxiii. 34).

Look to Jesus—sufferings gather  
 Round him, piercing through and through;  
 Hear him—"O forgive them, Father,  
 For they know not what they do!"

Great their crimes, but his compassion  
 Than those crimes is greater still,  
 While he bends in lowliest fashion  
 To the Father's sovereign will.

When injustice, when oppression,  
 Our unguarded steps pursue,  
 Let us make the sweet confession  
 That "they know not what they do."

And in patience and in meekness  
 To the tempest bow our head,  
 And with sighs for mortal weakness  
 Dwell on what the Saviour said:

Words of holiest resignation,  
 Soothing words and strengthening too,  
 Words of hope and consolation—  
 For "they know not what they do."

## No. IV.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. xiii. 13).

HEAVEN's great Triad still abideth  
 The divinely blended Three,  
 Faith and hope and charity,  
 And o'er all supreme presideth.

*Faith* in Him whose love protecteth,  
 And through sorrow, sin and strife,  
 As His power to all gave life,  
 All controlleth, all directeth.

*Hope*, that like a constellation  
 Ever smiling from above,  
 Brings with ever-living love  
 God's bright promise of salvation.

*Charity*—of all supremest,  
 Greatest, noblest of the Three—  
 Beam upon us, Charity!  
 Bringing blessings as thou beamest.

## MR. HUTTON ON THE NATURE AND OFFICE OF CHRIST.\*

THESE sermons, preached, we believe, immediately after Mr. Hutton's return to the pulpit at Brook-Street chapel, Manchester, subsequently to the correspondence between him and the Committee and after the meeting of the congregation, are published to enable his friends and the public generally to understand what his opinions really are on the subject of Christ's person and nature. We cannot honestly say that they throw the subject into strong or clear light.

Even the orthodox do not pretend that there have been two or more eternal Beings, absolutely distinct from each other, and so as that the essential properties of the one belong in no sense to the rest. Trinitarians assert the three Persons of the God-head to be one, in order to identify the Deity with our necessary conceptions of the absolute, which must by its nature be undivided. According to their system, all the essential properties of each of the persons may be predicated of the other two. The three are alike eternal because underived, and infinite because self-subsistent, and yet "there are not three eternals, nor three infinites," but "one infinite and one eternal." This is the paradox which Unitarianism denies; a position, however, not nearly so indefensible as the assertion of two separate eternal Beings, who can be only morally identified and pronounced to be one. The orthodox theologian does not need to be taught that eternity is absolute duration of existence, that it is among the incommunicable properties of the Infinite God, the sole eternal, because the only necessary and self-existent One. For as to eternity in any sense in which it might be predicated of the material universe, they who so use the term mean nothing more by it than either duration inconceivably protracted, or the unconceivability of the world's beginning. They are not so foolish as to declare the finite to be infinite, and the dependent to be self-originated. Theologians understand better what they mean when they attribute eternity to the second Person in the Trinity; they know it to be, if not a mere loose and idle term, then an indication of absolute being, necessary and underived, to whomsoever they apply it. Therefore do they admit, what to Mr. Hutton appears no difficulty, that in the separation of the Persons lies the whole mystery of their creed, seeing that there can be but one absolute existence, and that that must be the infinite and eternal God. If any person employs these terms in any meaning short of the absolute, and applies either one or the other of them to a derived and dependent being, he should be informed that he is making an abuse of language, while at the same time detracting

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\* The Nature and Office of Christ: his Relation to God and Man. Two Sermons. By J. H. Hutton, B.A. Whitfield.

from the pure and necessary thought of Him in whom,—the sole absolute, and ultimate ground of their existence,—all creatures “live and move and have their being.”

Why should it not be as easy to attribute infinity to this separate eternal Being? Indeed, the author of these sermons would seem to be approaching unconsciously this counter-form of his peculiar doctrine. He speaks of the Son of God as though he might be omnipresent. And what is to hinder the attribution to an eternal being of the further property of absolute extension? There is no generic difference between the two things. Perhaps it would seem too obviously absurd to suppose two absolute existences in extension. There would be clearly no room for them. Then is eternity to be conceived only as a long and narrow line of being, which may be paralleled with any other number of equally protracted lines? There might be thus a thousand eternal existences, each as absolute as the rest, or rather all without that essential characteristic, since more than one absolute in anything is a manifest impossibility. It is quite true that we are here speaking of matters beyond the range of imagination. We cannot conceive either the infinite or the eternal, which are, by their very nature, ideas beyond all finite measurement. But then they are both in the same category. We cannot separate them; but must attribute both to whomsoever we ascribe either. And we may sufficiently understand what we mean in the proper use of these terms, to be able to reason at least consistently about the ideas which they convey. We shall not, therefore, allow that a finite being can be conceived absolute in one point and not in every other, absolute in time and not in space. There can be but one absolute, and that is God. We have often thought how poor must be the orthodox conception of the infinitude and eternity of God, whom they cannot know in his essential being, which they think so easily to distribute into equal personalities. How little do they perceive that in exalting the Son of Man to Deity, they are not effecting what they propose, but must lower their ideas of God in order to render possible their hypostatic union. Their faith overcomes mountains of difficulty; but we venture to say that the Trinitarian hypotheses are gems of philosophic thought compared with the idea which Mr. Hutton entertains of two distinct eternal beings, only one of whom is, after all, the absolute and infinite God!

For God can only be, in his essence, what he is alone, in utter independence of all other being; even Mr. Hutton repudiates the charge of making of the Son of God a subordinate divinity. Whatever God is, in relation to his creatures, is altogether a different matter. It is here that the revelation of the Father in Christ Jesus becomes the life and light of all who, in humble patience and in a spirit of earnest and hopeful obedience, learn

of the Father through him. We do not find ourselves so very far from our author in his appreciation of the manner in which this work of Christ upon the human heart is accomplished. We could quote with entire approval many isolated passages, especially from the second of these two discourses. But we are unable to see why any part of the office which they assign to the Son of Man may not be fulfilled in accordance with our Humanitarian belief respecting him. The question is not as to the pre-existence of Christ, nor as to his present state of exaltation at the right hand of the Father. We are only at this moment disputing an immense assumption in Mr. Hutton's argument, for which he advances no clear proof from either reason or scripture, but that he feels that so it must be. "I cannot but believe that his life was not the creation of the Father's will, but such a natural and vital effusion of His Spirit, that he must have shared His very essence and eternity." No writer could have penned this sentence who had the slightest conception of what eternity really means. There is the same looseness of thought in his more positive statements: "Supremacy is to me the characteristic of proper Deity." "The proper Deity of Christ is surely quite another thing from his divine personality." The author must himself explain what a divine personality can be who is neither an inferior God nor the one ever-living and infinite Object of our adoration. His illustration of a central sun and its satellite as applied to God and Christ fails utterly to explain anything. For both these are of the same absolute nature. They only differ in the combination of the elements composing them, and in their present relative positions. But he will not presume to say that Christ might possibly become God, or that he is not after all, in his whole necessary nature, an essentially different being. Supremacy, again, is attributable to God only by an inference from what else we know about Him. It is a relative term, and could have no meaning apart from the thought of a creation over which, as in every sense his own, he must needs hold sovereign right. Mr. Hutton labours upon this point of the Father's superiority to the Son, who is, however, strangely the Father's equal in the single but weighty circumstance of his eternal existence. This is the one large stone of stumbling which could not but turn the author aside from the common range of Unitarian sympathies. Though he deprecate however strongly the deduction, and affirm however plainly that the Son of God is only the elder brother of his church, the hearers of this doctrine could not but feel that another and lesser divinity was interposed and hindered their pure worship of the Father. Is this to be our escape, they naturally ask, from "cold, Judaic monotheism"? But is it a true doctrine? and was it so needed? If there are faults in either our belief or our practice, shall we avoid them by this course of lax and mystic interpretation, this reasonless and confused philosophy, this easy flight from the clear and

well defined to the vague and inconsistent in our theology? The greater shame to any of us who have not learned better Christ's teachings of the Father, if our divine services and acts of obedience are truly "cold or Judaic." But if, as Mr. Hutton says, we require to be taught by one who is an eternal Son, because "in domestic life we learn through fraternal sympathies to give respect and love where it is due, when the parental heart did not of itself awaken it," and must therefore believe in what the old theologians called an "eternal generation of the Son of God," there are persons who will inquire if we could not obtain a still more intense warmth of devotion and learn yet other lessons through perhaps an intercession of departed saints or the divine love of an immaculate Virgin Mother. We could conceive many kindling forms of doctrine besides this which is thought so needful; but we find it hard to see what advantage is to be acquired from the rendering of Christ's filial service and submission to his Father the service of an eternal Son, in a more metaphysical sense than that in which we usually conceive it. For as to the affirmation which the author has elsewhere made, that Christ could thus shew self-sacrifice to be a Divine virtue, we have not any idea of what can be its meaning. God's glory in the welfare of his creatures we understand, and how disinterested must be his perfection of love. It is surely enough for the most grateful devotion. We at least can carry the thought no farther than as it enables us to receive with humble gladness "every good and perfect gift from above."

We do not feel called upon here to follow the author in his uncertain tread amongst confused and scattered scripture texts. He uses them to declare his meaning; he does not attempt in any exhaustive way of sober criticism to educe that meaning from them. We shall only point to the context of the two passages which occur at the head of his first discourse, by way of guiding the reader to a truer interpretation. But he should have known, what our orthodox objectors do not, that it is possible to be an Unitarian and yet not think of Jesus as an ordinary man, raised up as if incidentally to do a noble work. Unitarianism does not forbid the most eager love of Christ, nor any conception of his work and office, however unique or exalted, which is not inconsistent with the perfections of the Divine Father; and we are glad to learn that Mr. Hutton still holds firmly to the belief that the salvation in Jesus is the reconciliation, not of the Father to his children, but of the sinful soul to God. It is an unpleasing duty which we have discharged in criticising the views of one whom we have so much reason personally to respect and honour; but we could not believe it right to let pass amongst us without a few words of protest, a form of doctrine which directly confuses the essential idea of Him whom we would ever intelligently conceive in thought, as in our hearts we adore Him, as the only and eternal God.

## A BRIEF MEMOIR OF THE LATE REV. CHARLES WALLACE.

IN that remarkable storehouse of facts relating to men and books, collected with so much assiduity and skill by the late Rev. Robert Wallace in his Antitrinitarian Biography, there are given the lives of three brothers, Christopher, Theophilus and John, sons of the celebrated John Crellius, the Polish Socinian, all of whom were zealous ministers and advocates of Unitarian Christianity. In making his collections respecting this very interesting family, the author of the Antitrinitarian Biography was doubtless struck by the parallel which his own family history presented, of three brothers devoting themselves to a ministry arduous and ill rewarded like that of the Unitarian church. Our obituary columns have recently contained the record of the departure of the last of the three Unitarian ministers of the Wallace family. James Cowdan Wallace died at Wareham in 1841. Robert Wallace, his elder brother, died in 1850. After another equal interval of time, Charles, the survivor, has been called away. In various ways and degrees, each of these three brothers proved himself worthy of honourable remembrance. To the memory of his brother Robert, Charles paid a fitting tribute in the pages of this Magazine (C. R., 1850, p. 549). It is to be regretted that the same pious office was not performed when James Cowdan Wallace died. As a preacher he was more than respectable, and his compositions, devotional and imaginative, shewed that he possessed sensibility and taste, and that his sympathies were pure and given to noble objects. The writer who now attempts an imperfect sketch of the life of Mr. Charles Wallace regrets that the duty has not devolved on some one better qualified for it by earlier and longer and more intimate familiarity with the subject. But with whatever conscious disadvantage he approaches the task, he is influenced by the desire of recording his respect and regard for a man whose intellectual and moral qualities were beyond a doubt sterling.

CHARLES, the fifth son of Robert and Phœbe WALLACE, was born at Dudley, December 15th, 1796. His parents occupied the middle station of life. His father was the son of a Dumfriesshire farmer, a class of persons rendered familiar to us by the Life of Robert Burns and by the "Cotter's Saturday Night." Charles described his father as "a man of sterling sense and integrity," whose characteristic features were "decision and energy." These qualities re-appeared in more than one of his sons, and not least in him of whom we are now writing. Of his mother he was accustomed to speak as a woman of "the sweetest dispositions and of eminent meekness and piety." They were members of the Dissenting congregation meeting in the ancient chapel in Wolverhampton Street, Dudley, the ministers of which, during the boyish and youthful days of the three Wallaces, were

Mr. Wood and Mr. James Hews Bransby. It was the latter who gave to the family of the Wallaces their bias and attachment to Unitarian Christianity. Robert, the elder son, appears to have marked out the course which his brother followed. Both were pupils first of Rev. John Todd, a clergyman of the Church of England officiating at Huntingdon, a sound scholar and able mathematician, and next of Rev. J. H. Bransby, of Dudley. In 1813, when his elder brother was preparing for the ministry by a course of study at Manchester College, York, Charles commenced his academic life in the University of Glasgow, having been nominated, doubtless through the influence of Mr. Bransby, to a bursary in the gift of the Trustees of Dr. Daniel Williams. What eminent advantages these scholarships have conferred upon the cause of English Protestant Dissent will sufficiently appear from the names of those who gained through them their university education. The long line is lighted up by the names of Dr. Benjamin Dawson, Thomas Urwick, George Walker, Newcome Cappe, Lant Carpenter, George Payne, Henry Foster Burder, Joseph Fletcher, and William and Henry Turner; and if living persons might with propriety be adduced in this connection, names even more illustrious than any of these would appear. The more eminent professors under whom Mr. Wallace studied at Glasgow were, in Greek, Mr. Young, and in Mental, Moral and Political Philosophy, Mr. Milne. He was old enough to appreciate the high scholarship and refined classical taste of the former, and the vigorous sense, close reasoning and liberal spirit of the latter professor. In the Greek class he won a prize; and as his previous opportunities of classical study had not been remarkable, the fact is a proof of the faithful use he made of his advantages at Glasgow. In the Logic class he was a pupil of Mr. Jardine, and it cannot be doubted that the frequent exercises in English composition, and on other subjects than might have been anticipated in a Logic class, laid the foundation of the clear and vigorous style of writing which afterwards characterized him. One of the advantages attending a residence at Glasgow was the habit of independent thought and self-reliance which the customs and manners of university life favoured. Students of different religious creeds mingled together not only in the class rooms, but in social intercourse and even in the public worship of the College chapel, where the services were generally of a less dogmatic character than those of the churches in the city. Every student of the Logic and Moral Philosophy class with any pretension to intellectual power or taste, joined a debating society, and in the collisions of thought, argument, fancy or wit, in which the youthful debaters there engaged, some useful knowledge would be gained, but more important still would be the knowledge of character and skill in reasoning which would accrue to the thoughtful student. In some of the principal classes, the

distribution of prizes was awarded by the students themselves, who were called upon towards the end of the session by the professor to give, in the presence of the class, an open vote for each prize. Seldom was this prerogative abused, and the knowledge of the responsibility that would devolve upon them gave to the youthful voters increased interest in the daily business of the class. The annual election of the Lord Rector, at which every matriculated student had the privilege of a vote, concurred with other institutions and practices of the University, in fostering manliness of spirit and freedom of speech in the students. Among his English companions and friends at Glasgow were Rev. Wm. Worsley, Dr. David Rees and Rev. Edmund Kell. The pulpit of the Unitarian chapel at Glasgow at that time was filled by Rev. James Yates (whose personal and generous kindness it was at all times a pleasure to Mr. Wallace to acknowledge), and it was during his residence in that city that that gentleman engaged in controversy with the late Dr. Wardlaw, and defended with equal learning, skill and temper, the doctrines of Unitarian Christianity. We may be allowed to believe that the masterly exposition of scripture and the varied proofs of its accordance with Unitarianism, which Mr. Yates brought together in his "Vindication" and first published in the year 1815, exercised a lasting influence over the mind of Mr. Wallace, and assisted to give him that unhesitating confidence (wholly free, however, from intolerance and dogmatism) in his religious faith which never failed him.

Before quitting the University, which he did in the spring of 1817, Mr. Wallace took his Master's degree. In the autumn of 1817, he entered, as a student of the theological course, the College at York, and had the advantage, which in common with many others he gratefully appreciated, of studying under both Mr. Wellbeloved and Mr. Kenrick. More mature in years and mind than many of his companions, he found himself in the centre of a group of young men of tastes and habits congenial with his own, and there formed some friendships which endured to the close of his life. The College had at that time about thirty students, of whom thirteen or fourteen were preparing themselves for the ministry, and the rest were laymen. Among the divinity students whom he found at York were Mr. Worsley, Mr. Wawne, Mr. Wilson, Mr. Heinekin and Mr. Owen. Mr. Mark Philips, Mr. Wm. Enfield, Mr. J. P. Heywood and Mr. Edward Strutt (now Lord Belper) were some of his lay contemporaries. At the examination in June, 1818, he read an essay on the arguments, *a priori* and *a posteriori*, for the existence and attributes of God, which received the twofold compliment of obtaining prizes, both as the best and the best-delivered essay produced on that occasion. The President of the College at that time was the late excellent and public-spirited Joseph Strutt, and from his hands Mr. Wallace had the gratification of receiv-

ing a third prize, the gift of the President, for success in extempore speaking.

Portions of his vacations, during his student life, were devoted to tuition and preaching, and were passed at Edinburgh and Chichester.

When in the summer of 1819 he ended his academic studies—he was in his 24th year—he gave no small promise of ministerial power and distinction. His services were immediately secured by the united Presbyterian societies of Hale and Altrincham, on the borders of the county of Chester.

Hale was an old Presbyterian establishment. The worshipers were chiefly the families and servants of farmers residing in that and an adjacent township. At Altrincham, a neat and commodious chapel had been a few years before erected by the congregation, and it had been handsomely endowed by the late Mr. Isaac Worthington. Here, both in the pulpit and in society, the new minister found ample scope for the exercise of his varied talents. He was supported and encouraged by the friendship of several families possessing considerable social influence, especially the Worthingtons and Harrops. The head of the latter family at the time when Mr. Wallace began his ministerial life at Altrincham, was Rev. Robert Harrop, who had been for sixteen-and-forty years the honoured pastor of the Hale congregation. He was a fine specimen of the Presbyterian minister of the last century, mingling in happy proportions the pastor and the scholar with the country gentleman.\* Hale Lodge, his residence, was noted for its pleasant hospitality, and no one found

\* There is a short biographical account of this amiable man from the pen of Mr. Wallace in the C. R. for 1834, p. 729. Mr. Harrop is mentioned by Mr. Bellsham in the list of the Daventry students (Mon. Repos., XVII. 195) as entering the Academy there in 1761. His first settlement in the ministry was at Greenacres chapel, near Oldham. That chapel, founded by Mr. Constantine, one of the ejected clergy and unquestionably a *Presbyterian*, is now in the hands of the Independents. In a pretentious but very imperfect history of the chapel published a few years ago ("A History of the Independent Church at Greenacres, from its first Establishment by Rev. Robt. Constantine down to the Present Date; by Rev. Geo. W. Waddington, Minister of Greenacres Chapel: Manchester, 1854"), it is treated throughout as an Independent foundation. Mr. Harrop is mentioned as having, together with his predecessor, Mr. Gladstone, swerved from strict orthodoxy and being lax in his mode of church government. Both are described as having during their ministry made an attempt to introduce Unitarian sentiments. The writer adds—"The people were too well instructed in the gospel to endure such doctrines as were then attempted to be diffused amongst them; these ministers stayed but a short time, and the church sustained comparatively little injury from them." The writer of this so-called "History" is profoundly ignorant of the true state of the case. If in or about 1765 the Greenacres congregation deliberately chose Mr. Harrop from the Daventry Academy, where, under Dr. Ashworth, free inquiry was the rule of theological study, it is probable they were far from being exclusively "evangelical," in the modern sense of that word. It was the transition period in both congregations and ministers, and it is scarcely probable that Mr. Harrop then professed or sought to disseminate what are now called Unitarian sentiments. This tolerant and kind-hearted man was never the sort of proselytist which this Independent historian describes. We say this not to discredit proselytism, which we approve, but in a spirit of biographical fidelity.

a more habitual welcome from its owner than his successor in the pulpit.

The life of a country minister, especially if he remains as Mr. Wallace did, from the opening to the close of his public life in the exercise of the same pastoral relation, affords but few materials for biography. In addition to the important duties of a country minister, and the pastoral care of two congregations, Mr. Wallace afterwards undertook the education of youths, who boarded in his house, and the cultivation of a farm. As a school-master he acquired the reputation of being an accurate and able teacher of the elements of classical literature, and of preserving an exact discipline. He had as pupils the sons of many of the leading Dissenters in the two counties of Lancaster and Chester; and the position in society and in public life achieved and maintained by several of those who received their education under his superintendence, may be taken as a proof that their teacher was able and faithful in the performance of his duties as an instructor. The school was first at Hale Lowe, and afterwards at Hale Lodge, both at some little distance from Altrincham, and both pleasant rural situations. Previously to his marriage, the care of the domestic establishment devolved on a sister, whose attachment to her brother, attested to the close of his life by many touching proofs, was honourable alike to both.

As a farmer, Mr. Wallace was but moderately successful, if success is to be estimated by pecuniary results; but if he who makes two blades of grass grow where before one only grew is a public benefactor, Mr. Wallace entitled himself to the praise of that character; for he was a zealous and not unsuccessful agricultural reformer, and was the means of diffusing amongst the farmers of his district the knowledge and practice of that liberal system in the treatment of land which is only now beginning generally to prevail in England. The farm which he cultivated was part of the ample property of his predecessor and friend Rev. Robert Harrop, and the house in which he lived during most of the latter portion of his ministry had also been the residence of that gentleman. In the tenancy of Mr. Wallace it well sustained the reputation for hospitality which when inhabited by its owner it had acquired. None were more welcome there than his brother ministers, and of these some on whom the world had not smiled were his frequent guests. They came to him in their anxieties and troubles, assured that they should be soothed by his sympathy and guided by his honest and judicious counsel. Of one of them, the late upright and earnest Rev. William Fillingham, the minister of Congleton, he composed the obituary memoir which appeared in a former volume of our Magazine (C.R., 1853, p. 782), a memoir marked by all the delicacy of Christian friendship and literary skill in the delineation of character.

Beneficial as Mr. Wallace's influence was in many other ways, it may perhaps be regretted that his time and energy were

not more concentrated on the ministry. His solidity of judgment and decision of character gave weight to whatever he did. His powers of composition were great; and had he, like his brother Robert, devoted his whole time to theology and kindred studies, he might by his works have taken an enduring place amongst the divines who represent and sustain the liberal Nonconformity of England. His masculine understanding rejected much that is now current both in philosophy and theology. He was not of those unstable thinkers who reject truth because it has lost its novelty. He clung with perfect fidelity to the convictions, both in theology and morals, which he had deliberately formed. His sermons were rather ethical than theological, but the basis of all his arguments and teaching was essentially Christian. Not frequently did he discuss mere doctrinal points from the pulpit; but when he did enter on this ground, he shewed that he well understood, and that he could make others also understand, the grounds of his Unitarian faith. Brought up under Presbyterian influences at Dudley, and filling as he did at Hale the pulpit of an early Presbyterian foundation, he never felt himself precluded from the freest utterance of his individual Unitarian convictions. Thus when in the year 1827 he was the appointed preacher before the Provincial Assembly, which met that year at Warrington, he delivered a sermon in explanation and defence of Unitarian doctrine and worship. The writer can from his personal knowledge attest the correctness of the description given at the time of the sermon, in these words: "In an energetic and perspicuous manner the preacher shewed the inconsistency with reason and scripture of the popular doctrine of the union of a divine and human nature in Christ, and the pernicious consequences which the doctrine tends to produce, by perplexing the mind of the devout worshiper as to the object of his worship. The clearness of argument, novelty of arrangement, and propriety of expression, which were conspicuous throughout the sermon, excited in the audience high admiration and pleasure" (Monthly Repository, N. S., I. 763).

It was in the year 1836 that Mr. Wallace, concurrently with several of the neighbouring ministers, established a county organization, styled the Cheshire Presbyterian Association, of which for many years he was the very efficient Secretary. The objects which he contemplated in this movement were, the promotion of a friendly union and co-operation among the Presbyterian and Unitarian ministers and congregations of Cheshire, the forwarding of popular plans for the promotion of religious inquiry and the dissemination of Christian truth as subservient to the practice of virtue. For nearly twenty years the Association proved a pleasant half-yearly rallying-point for the ministers and some of their congregations, and at one time a Tract Society was connected with it; but as a means of extensive missionary exertion it failed, from two causes—the want of time and strength on

the part of the ministers, whose hands were already full, and the absence of funds to defray the expenses which always attend a religious mission. At the half-yearly meetings Mr. Wallace sometimes displayed powers of popular address of a high order. If our readers will refer to the *Christian Reformer* for 1838 (pp. 790—793), they will find a very good report of one of the addresses, in some respects the best ever uttered by Mr. Wallace. In replying on that occasion to a remark previously made by a distinguished minister, that Unitarianism was but a system of negations, Mr. Wallace eloquently confuted the statement by enumerating the affirmative and positive truths which cluster around Unitarian Christianity. Having mentioned the Cheshire Association, it may be well to introduce a letter recently sent to the writer of this memoir by one of Mr. Wallace's coadjutors in that work, Mr. Mortimer Maurice:

“Not seeing in your publication of this month any notice of the decease and character of an old friend and country minister, viz., the Rev. Charles Wallace, formerly of Altrincham and Hale, I am moved to pay a brief but hearty tribute to his memory,—not doubting, however, that others will be found to give in your pages subsequently a more accurate account of his family and connections and earlier experience than I am enabled to give.

“My acquaintance with Mr. Wallace commenced about the year 1834, when he was in the enjoyment of vigorous health and in the possession of great mental and physical power. At that time he was greatly interested in a project for missionary exertion in connection with the Cheshire Presbyterian Association, in the formation of which he was the chief instrument, but which, after an existence of more or less success through many years, ceased. The missionary effort alluded to was chiefly directed to Northwich and Delamere, at which latter place a chapel, built many years before under the auspices and by the assistance of the British Unitarian Association, had fallen into the possession of private persons in the locality, and by them was let at an annual rent to Methodists or Calvinists. Mr. Wallace was unsuccessful in his earnest attempts to plant again Unitarianism in the Unitarian chapel there, as also to recover this little property from the unlawful occupants of it; and it is presumed that it still exists as an evidence, so far as it goes, of the decay of Unitarianism in Cheshire.

“In relation to missionary exertion, Mr. Wallace had it not in view either to inculcate a dogmatic faith as essential to all excellence and salvability, or still less to persuade people that opinion and doctrine were of no consequence whatever, provided they somehow or other got the spirit of religion.

“There was nothing vague, as well as nothing arbitrary and bigoted, in his religious faith. It was based simply on the general historical truth of Christianity, and upon those views of

the Divine character which are most honourable to God, the most in accordance with both pure reason and sympathy, and most beneficially influential as a general truth upon the conduct of man.

“ Agreeably to the clear and upright position which Mr. Wallace took as a believer in revelation and a professor of Christianity, his private character was distinguished by an admirable manliness and integrity. He had an instinctive abhorrence of everything mean, cowardly and unprincipled; and the very suspicion of such qualities in others (where there really might not be any just ground of suspicion) sometimes perhaps occasioned a sternness of demeanour on his part that to a stranger might have given the impression of a hard and censorious temper. But the friends who knew Mr. Wallace through every phase and through many years, will unite in their conviction that no man had really a more generous and tender heart than he had, when he understood facts and appreciated character. It is to be regretted that, with his very accurate and considerable classical attainments and general knowledge and excellent taste, the course of his life and the lines of his lot did not permit the devotement of his talents to some object or work which would have secured him more fame than that of a worthy country minister,—which, however, is sufficiently honourable, involving as that character does conscientiousness in the avowal of opinion and fidelity in the discharge of duty, continuous, anxious and too often ill requited.

“ Mr. Wallace’s style of composition for the pulpit always appeared to me to be purely idiomatic, clear and simple, and his arguments and illustrations sound and in excellent taste.

“ In conversation he must have reminded his juniors of ‘Johnsonian’ accuracy. It was quite a treat when he unbended to colloquial descant after the fatigue of a summer’s holiday spent in throwing the fly on some distant trout stream, or after perambulating the lanes of Hale and Bowdon, and quietly taking in all that struck the attention in field, hedge-row, or casually-met human subjects.

“ I have many pleasing recollections of such companionship and moralizings, and it is meet that at least one individual who knew and loved Mr. Wallace in his private character and life should avow his affection and respect through your permanent publication.”

In the year 1840, Mr. Wallace made an important change in his domestic relations by contracting a marriage, on Jan. 15th, with Sarah, daughter of the late William Hampson, Esq.,\* of

\* This gentleman rose by his talents and virtues to a high station and influence in his district, and was a magistrate for the counties of York, Lancaster and Chester. He cultivated literature with assiduity and not without success, and was to the close of his life a steady friend to the cause of Unitarian Christianity.

Dukinfield. This alliance proved the source of comfort and happiness to the close of his life. The birth of a son opened in his heart all the tenderness and affection of the parental relation. But this source of happiness was too soon closed by the death of his only child. This disappointment was one of the few griefs of his life.

In the year 1848, he was distressed by an affection of the throat, which had long given him some inconvenience, and latterly had materially diminished the efficiency of his pulpit delivery. Receiving an assurance from the medical advisers whom he consulted that time, rest and change of scene, could alone give him the chance of recovery, he sent in, at the close of the year, his resignation of the office of pastor of the two societies of Hale and Altrincham. His letter of resignation lies before us. In it he says, "As the minister of the united societies of Hale and Altrincham, I was unanimously invited here nearly thirty years ago; as the minister of these united societies, I resign." The congregation replied in an address to their minister, expressing in happy and most affectionate terms their sympathy, their gratitude for his past services, conducted as they had been with "earnestness and fidelity," and their reluctance to part with one endeared to them "by the associations and friendship of nearly thirty years." They entreated him, therefore, to withdraw his resignation, to try the effect of rest and change, and, should his health be restored, to return to them as their pastor, promising on their part to receive him "with the most cordial congratulations and welcome." He complied with this very gratifying request, and after somewhat more than a twelvemonth's rest was enabled gradually to resume his public duties.

In the following year (1850) he had to bewail the death of his brother Robert, to whom he was most warmly attached, and for whose talents and attainments he cherished profound admiration. The residence of his brother in his neighbourhood during the years in which he fulfilled the duties of Principal and Theological Tutor of Manchester College, had been the source to him of great satisfaction. The sudden death of Mr. Robert Wallace at Bath, soon after he had published his great work, "Antitrinitarian Biography," was to all the members of his family a distressing blow. Mr. Charles Wallace found consolation in the task of drawing up the memoir of his brother, to which reference has been previously made, and which deserves attention as an admirable specimen of this not easy species of composition.

In the year 1851, Mr. Wallace received the members of the Provincial Assembly at Altrincham, and presided with singular ability over the meeting, which was one in every respect agreeable and successful. For that occasion he drew up the interesting account of the congregations of Hale and Altrincham which he

subsequently printed in the pages of the *Christian Reformer*. It shewed that he had turned his leisure to good account in historical and antiquarian researches. The last composition of Mr. Wallace's that was printed was his obituary memoir of Mrs. Hugo Worthington (C. R., 1855, p. 129). It is marked as a composition by his habitual excellence.

The state of his health now made occasional journeys necessary. While travelling with his wife and her sister in South Wales in the autumn of 1854, he unfortunately fell while getting down from a coach, and fractured his leg. The accident necessitated a long continuance at Newtown, in the county of Montgomery, but ultimately he returned home comparatively well, though then and long afterwards he was lame. He was welcomed by his flock with great cordiality. They had during his enforced absence given him good proofs of their personal attachment and generosity. He was now free from the responsibilities of his farm. This and his want of power in walking, the consequence of his accident, led to his indulging in sedentary habits altogether unsuitable to his constitution, and the consequences of which soon painfully developed themselves. In the early part of 1856 his friends observed symptoms of the decline of his powers, and their worst fears were realized in the course of the spring by his suffering from an attack of paralysis. It necessitated his entire withdrawal from his public duties. Again did the congregation testify their respect and gratitude by an address of condolence and farewell.

The last years of Mr. Wallace's life were passed in the retirement of Hampton, a pleasant Worcestershire village contiguous to Evesham. All the comforts of domestic affection and of the respectful attentions of relatives and friends were his, and often his health permitted him not only to enjoy his books, but to take long rambles in the neighbourhood of his cottage. The last visit he was enabled to pay to a distant friend was at the house of his college friend, Mr. Mark Philips. The disease, however, had established itself in his constitution and continued its fatal advances. He was conscious of his decline, and bore his privations and sufferings with fortitude, consoled to the last by the devoted affection of his wife and sister, and by the hopes of that religious faith of which he had been so long a teacher to others.

He died on the 27th of July in the present year, and his remains were interred in the burial-ground connected with the little chapel at Oat Street, Evesham. Thus passed to his rest the last and youngest of three brothers, all ministers of the gospel of Christ, and all strongly convinced that Unitarianism is its truest expression and the most effectual form in which it can be offered to the human soul.

## TESTAMENT v. COVENANT.

SIR,

I AM put upon my defence, by "A Scripture Reader," for having approved of the title *Old Covenant* in the Revised Translation of the Jewish Scriptures (C. R., Oct., p. 627).

Your correspondent ought in justice to have directed his criticisms against the translator and editors, not against the reviewer, who simply approves their critical decision. I cannot plead guilty to any "unamiable and censorious spirit" in approving their judgment, and confirming it by reducing (as I did) to the test of its proper and literal meaning the alternative translation, *Old Testament*.

I confined myself to the two meanings of  $\delta\alpha\theta\kappa\eta$ ; and your correspondent does not dispute the facts of the case thus far. But he changes the *venue* to the Latin *testamentum*, which he seems to confound with *testimonium*,—a part of the subject which I had not touched. That Jerome, whom he quotes, extends the meaning of *testamentum* to include the *pactum viventium* as well as the *voluntatem mortuorum* (its usual Latin meaning), only shews that learned father's clear perception of the double meaning of the Greek term, and his desire to find or make a Latin equivalent with the same two senses. Jerome in fact says, that by *testamentum* he means *pactum*,—covenant in short. He says nothing to give it the meaning of *testimonium*.

I am quite unaware of any Latin Bible having been published with the title which your correspondent suggests "would be the full designation of the volume," "*Veteris et novi fæderis Testamentum*, i. e. the attested record of the old and new covenant." I have not, indeed, many old editions at hand; but I never heard of any such title being any where used. I have seen "*Testamenti seu fæderis Scripta*," or words to that effect; but never *Testamentum fæderis*, which would be tautology; nor *Testimonium fæderis*, which would suit your correspondent's ideas.

The facts are palpable. The religion of Moses was a covenant, the old covenant; and the books of the Jewish Scriptures are called the writings or books of the old covenant. The religion of Jesus Christ also was a covenant; and the books of the Christian Scriptures are called the books of the new covenant. They are not all *covenant* books strictly, any more than they are all *testimony* books strictly (what testimony is there in the Psalms and Proverbs, any more than there is covenant-making in them?); but they are the books that are founded upon the old and new covenants respectively.

I only add, that in the Vulgate of the New Testament,  $\delta\alpha\theta\kappa\eta$  is translated *fædus* or *pactum* most commonly, and never *testimonium* (see Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25, &c.). Even in that curious passage in the Hebrews (ix. 15—17), it is *pactum* in ver. 15, and is changed into *testamentum* in vers. 16 and 17.

The fact seems to be that your correspondent has confounded *testamentum* and *testimonium*, which, as Latin words, are indeed of kindred origin, while the Greek  $\delta\alpha\theta\kappa\eta$  corresponds to *testamentum* and *fædus*, never to *testimonium*.

THE REVIEWER.

## CRITICAL NOTICES.

*Our "Position," and the Duty it teaches us. A Sermon preached before the Bolton District Unitarian Association, at the Half-yearly Meeting held at Park Lane, near Wigan, on Thursday, October 6th, 1859.* By the Rev. P. W. Clayden. Published at the Request of the Association. 12mo. Pp. 15. London—Whitfield.

MR. CLAYDEN, the minister-elect of Nottingham, proves by this bold and thoughtful discourse his possession of many qualifications for his office, and we gladly welcome him as a fellow-labourer in the great and needed work of Christian reform. The sermon which now deservedly claims the attention of our public was delivered before a District Unitarian Association in Lancashire, of which our Intelligence department contains a brief and interesting report. The preacher, taking as his text Titus ii. 7, 8, begins with a much-needed expression of an opinion, which we have reason to believe largely prevails amongst the Unitarians of England, of grave disapprobation of the carping and censorious tone of some Unitarian writers who have most unwisely indulged in one-sided and depreciatory comments on their friends.

"It has become the fashion among us to say severe things about ourselves; to fix our attention upon all that there is discouraging in the position of what we call our 'Unitarian Church,' and to say harder things about our theology, our religion, and our ecclesiastical organization, than our orthodox opponents venture to say about us. In fact, one of the peculiarities of what I suppose I must call the 'Unitarian position' is, that other sects do not be-call us, do not misrepresent us, do not condemn us with so much force and constancy as they did, and that we have taken to be-calling, misrepresenting, and condemning ourselves. I must confess that I, for one, am tired of reading some of the periodicals that represent our denomination. I rise from the perusal of their articles and correspondence thoroughly disheartened and discouraged. They produce in my mind a profound melancholy. Did I not feel considerable confidence in the deductions of my own reason,—were I not profoundly convinced of the truth of doctrines at which I have arrived after much inquiry and debate, I should feel that the tone of our Unitarian press would seriously compromise and diminish my confidence in the Unitarian faith. \* \* \* And I must say that I fear this spirit is becoming infectious; that the habit of parading our want of success as a denomination, and of connecting that want of success with some supposed deficiencies in our theology, is producing its natural and necessary result—is disheartening those of us who have given our energies, and such talents as God has given us, to the work of Unitarian teaching; and is alienating from us many young and earnest minds who cannot help believing that a house crumbling to ruins under the rains and storms of time, must be built upon the sand. The prevailing sentiment of our denomination is not a hopeful one; the prevailing tone of denominational feeling is not one of high and hearty confidence in the truths we profess. As a body, we seem to have become like some classes of invalids, nervously anxious about our health. We are always dwelling upon everything that seems to indicate weakness, instead of developing, in earnest effort, our constitutional strength; until there seems a danger that a condition of panic will be created, which will produce the very evils that it fears."—Pp. 3—5.

Mr. Clayden, like a sensible and honest physician, hints that the prescriptions which are being from week to week offered to "our valitudinarian denomination" in the shape of letters and leading articles, are increasing the disease they profess to cure, and says somewhat bluntly,

“Have done with doctoring and get to business!” He indeed questions whether the diagnosis of our denominational doctors is correct, and he points out, in a brief review of the ecclesiastical condition of England, certain facts which prove, in contradiction to the confident decision of our doctors, that the influence of Unitarian opinions is not “weaker than it was fifty years ago.”

On this subject the testimony of Mr. Clayden may be fairly set against the desponding views taken by some amongst us, inasmuch as he not very long ago came out from an orthodox church and has a wider ecclesiastical experience than most Unitarians possess. Alluding to the changes that are taking place in our body, the retirement of old families and the accession of converts of a lower social rank, Mr. Clayden, remarks:

“There is loss and gain; and the loss, whatever it is, is to be regretted, but the gain is to be heartily rejoiced in. But to what are we to attribute the loss?—or if it be said that such loss is only natural in the presence of the great attractions of an Established Church which our weekly periodical is always lauding as ‘an approach to perfection,’—then to what are we to attribute it that a loss so much to be expected is not more than compensated for by corresponding gain? To get the proper answer to this, which is the real question in dispute, let me ask your particular attention to the nature of this loss—this want of gain. It is admitted that our principles are spreading; that the influence of our theology is a widening one; but many of our congregations are decreasing, and the influence of our denomination is waning. But if this is the case, it is not Unitarian principles, but the Unitarian denomination which is losing ground; it is not our theology, but our ‘Church;’ not the body of religious truths we represent, but the body of men and women to whose keeping those truths have been committed, that is smitten with this languishing and decay.”—P. 8.

Believing that our failure, so far as we have failed, is “a denominational one,” he seeks the explanation in “denominational causes,” and finds it, not in our principles, but in the timid and halting mode in which we advocate them. He dissuades us from maintaining a cold conservatism, and urges us to imitate the apostolic age by a bold propagandism of the Unitarian faith.

“We have sent forth scholars to vindicate our faith before the learned; but we have never had our witnesses, who could go forth among the multitude and recommend our doctrines to the people’s hearts. We have had numbers of philosophers, but the missionary and the evangelist have been scarcely known among us.”—P. 12.

In conclusion, Mr. Clayden gives this significant charge to the Unitarians of the present day:

“You are an aggressive sect, or you are nothing; a Church militant against the errors of your age, or no Church at all; a denomination propagandist of the truth, or decaying in inaction and contempt. Accept, then, your position. Take up your cross, if it be one, and bear it manfully above you, and wage your war beneath it as a standard, and in this sign conquer. And as you rise to do the work that God has given you to do, you shall find a new life breathing in you, and a new spirit animating you, and ‘as your day is, so your strength shall be.’”—P. 15.

Some of Mr. Clayden’s positions are expressed in the bold and unqualified manner necessary to arrest popular attention. If we had time to enter into all the details of the subject, we should be disposed to offer several qualifications to some of his statements: e. g. the spirit of En-

glish Presbyterianism is not, if historically deduced, the cold and aristocratic sentiment that Mr. Clayden describes. It was essentially a popular sentiment. But our body has suffered so much injury and discouragement from the metaphysical doctors in our midst, that we are prepared to listen with hope and trust to the unpretending and common-sense words of our new adviser.

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*British Quarterly Review. No. LX.*

THE fifteenth volume of this Review, the general course of which has, we willingly admit, been creditable to Nonconformity and Literature, is closed by a No. of more than ordinary variety and power. But it is defaced by a long paper full of sectarian rancour, of which English Unitarianism and Mr. Martineau are the objects. Taking, without acknowledgment, Mr. Isaac Taylor's pharisaical argument of numbers as proving the truth of a system, it flouts the Unitarians with supercilious scorn as all but the smallest and least prosperous sect in England. We may admit much of what the reviewer says, and yet plead that Unitarianism is the doctrine of the gospel, and therefore, however despised, however deserted, it is our duty to be true to it. "Orthodoxy" has not often of late displayed its arrogance and its uncharitableness more offensively than in this paper. Its language is, "Stand by, you Unitarian heretics; we are holier, more philanthropic, more willing to throw our gold into the temple treasury, and, above all, infinitely more numerous than you. God gives us, while he denies to you, the proofs of his grace." We suspect that this vaunting, so little creditable to a Christian or to a Protestant Dissenter, conceals a doubting, anxious heart, ill assured of the foundations of its beliefs. The article reminds us of a speech lately uttered by Dr. Vaughan, and evidently designed to terrify young inquirers from handling or coming near Unitarianism. That speech was probably a flower plucked from the rank nosegay now offered to the public. The students of orthodox colleges have, it is said, been too much disposed to read heretical books and to revolve Unitarian thoughts. We doubt whether this article will stop the mischief. The estimate taken by the reviewer of Mr. Martineau's intellectual and literary powers is injuriously low. He is not, and wishes not to be, the representative (is he indeed the friend?) of the Unitarian body. We have never been his flatterers, but, pursuing truth alone, have not hesitated again and again to comment on what we have thought his errors. We do not affect to defend the passages now inserted in the indictment to which the Unitarian body is called to plead. They do not, and we believe never will, represent the Unitarian opinion of England. The reviewer, in support of his indictment against us, has indeed called other witnesses. Their evidence will naturally weigh heavily against us with those who do not understand what Mr. Hincks in his sermon before the Unitarian Association called the "licentious independence of the constituent members of our body," and their habit of captious and fretful criticism upon their friends. Let our speakers and writers learn the danger as well as the folly of indulging a one-sided petulance, of which unscrupulous opponents will make plausible but essentially unfair use.

## INTELLIGENCE.

## UNITARIANISM IN INDIA.

We print with pleasure a letter received some months ago from Captain Mercer, and which is entitled to the attention and sympathy of English Unitarians. The Unitarian Association is unfortunately hampered too much by past, to undertake at present new liabilities of any kind. But the case is one for individual help. One generous friend has offered a subscription of £10, if the case is taken up by others with spirit. We shall be happy to receive any communications on the subject. The letter that follows was addressed to the Secretary of the British and Foreign Unitarian Association.

Peshawur, Nov. 15, 1858.

Sir,—When lately leaving England on service, I little thought that I should so soon have the pleasure of communicating with you, and of relating a circumstance which has occurred here, and which is very favourable to our interests. I only trust that the Committee will give me that support which I think the circumstances of the case demand.

While at Rawur Pindee, 100 miles from this, I happened to go into a school. To my surprise, I found the Bible read; one teacher being, as I thought, a Hindoo, the other being a Mussulman Moulavic. An accidental discussion took place on the Unity of the Deity. I left, desiring the supposed Hindoo to visit me. He did, and turned out to be an Unitarian Christian in disguise, but one who wished to inherit his father's property before he receives baptism; a man cautious, like all his race, and yet a man who is doing us good service in all directions, the more so as he is the less suspected of being a Christian. This man, whose name I give privately, was the means of introducing me to a remarkable man, named Abdool Musih, who is now our catechist at this station. Abdool Musih (servant of Christ) came to read Persian with me, and many a controversy we had; but as he was disinterested, it was not long before he could not avoid seeing that the doctrine of the Divine Unity is the cornerstone of the Christian dispensation.

This man's history is singular, and illustrates the jesuitical teaching of some of England's missionaries, and shews how closely they tread in the steps of the philosophic fathers in teaching, in the first instance, plain Christianity and Christianity perverted under an esoteric form. A missionary here, the Rev. —— writes a work

with copious extracts from the Koran, and institutes a comparison between the lives of Christ and of Mahomet. It must be understood that most Mussulmen allow Christ to have been *without sin*.

One of these extracts from the book of Mahomet allows that the pseudo-prophet was a sinner. The inference is plain, and has opened my eyes to the fact that Mussulmen may be converted to Unitarian Christianity. Be it observed that I have heard that in this book of the Rev. —— no mention is made of a Trinity; were there any, the book would be regarded as worse than waste paper. On the contrary, the Divine Unity is insisted upon.

This book with others of a like tendency *find their way* through the frontiers from the head quarters of a spurious Christianity, which only shews *one* side of its banner to the firm adherents of the Divine Unity.

Abdool Musih saw and read; he was a student of 16, reading the Koran and other works of Mahometan divinity,—his father, a merchant of station, being able to give him a liberal education.

The student took the Koran and shewed the offending passage to his Divinity Professor. The passage is correct, observed the latter, but any mention of it would secure your death. The lad became persuaded as to the truth of Christianity, was threatened, and fled to Peshawur.

In this station he was patronized, baptised; and when he was inoculated with the virus of Tritheism, his misgivings on the subject of the Trinity were explained away.

Colonel Edwards, C.B., paid for his education and sent him to Amritaur. He afterwards became catechist to the Rev. J. H. Morison, of the American mission, and came to Rawur Pindee.

I have passed as an interpreter in the Persian language; but to give him a subsistence, I employ him as a moonshee. His case is so much *in our favour*, and he is so well known, that all the missionaries here and through the Punjab are stirred. Seeing this fact, and finding how inclined to Unitarian Christianity the people in these parts are, I have written to the Rev. C. Dall to attach him as a catechist to the American mission.

As Abdool succeeds, and when it is seen that outwardly I have no connection with him, save that he is *my* moonshee, whom at all hazards I will protect in the exercise of his religion, lately guaranteed by the Queen's Proclamation, and in that of his

freedom as a British subject, our enemies can neither harm him nor me; particularly when the delicacy of an American connection is concerned.

I am cautious because of certain questions which the Rev. — Fitzpatrick, one of his former masters, put as to how and on what authority he meant to preach; because of a certain circular\* sent round to all the officers of this large station from the Government, discouraging connection as "local officers" with direct missionary proceedings; and because I foresee such success as will greatly stir up the mud of bigotry.

My directions to Abdool Musih are, not to attack the religion of any, but to preach the gospel; but if attacked, as he surely will be on the doctrine of the Trinity, he is to shew from the Bible that no such doctrine is there.

Abdool Musih is an ardent Christian, subtle in argument, and, better than all else, he is ready and apt in reply.

We have formed the "North-Western Unitarian Christian Association," and all our services are to be in *English* and without distinction of colour. Partly because I was educated in the Church of England, and partly because her missionaries are so strong in the Punjab, her church services, amended to suit Unitarians, are used. To shew the feeling excited over three hundred miles of territory, a lady at Sealkote sent me two tracts; and I enclose letters, native and English, for and against us, which will give some idea of the spirit displayed.

My plan is to form small societies, which as much as possible shall be self-supporting; and taking Abdool with me, to *educate him for the ministry*: he will then sprinkle good seed on ground which has been prepared and on which Unitarianism flourishes, but on which Trinitarianism becomes a stunted plant.

The expenses of keeping Abdool, of educating him, and of advertisements, printing tracts, will fall heavy upon me, and therefore I trust that the Committee will publish and advertise this my first report, and besides assisting me themselves, will request such assistance as those who are willing to support truth will advance. As Honorary Secretary of the above Associa-

tion, I shall see that an account be given of any assistance which may be tendered.

The public worship of God has been commenced; the last Sunday was the third in the series of Unitarian Christian worship after the amended forms of the Church of England. For political reasons, the services will be in English.

Trusting, gentlemen, to your energy, and the representation of the Committee to assist a good beginning by such means as their wisdom may direct,

I beg to remain, gentlemen, yours with sentiments of respect,

E. S. MERCER.

#### BOLTON DISTRICT UNITARIAN ASSOCIATION.

The usual half-yearly meeting was held at Park Lane, near Wigan, on Thursday, October 6th. The brightness of the day brought a large attendance of friends from the congregations of the district, who evidently felt the pleasure of so numerous a gathering. The chapel was well filled. Rev. M. C. Frankland went through the introductory services. Rev. P. W. Clayden addressed the congregation from Titus ii. 7, 8, on a subject which is now receiving much attention from the Unitarian public. As the sermon has already issued from the press, under the title, "Our 'Position,' and the Duty it teaches us," it is unnecessary further to speak of it, except to draw attention to the fact of its publication and to recommend the perusal of it.—Refreshments were provided in the school-room contiguous to the chapel, and more than a hundred partook of tea. For the better accommodation of the numerous party assembled, the evening meeting was held in the chapel. Rev. James Bayley, in taking the chair, gave a cordial welcome, in the name of his congregation and himself, to all present. He adverted to several interesting circumstances connected with his ministry at Park Lane, and then proceeded to call up a number of the gentlemen who had been entrusted with appropriate sentiments.

On thanks being tendered to the supporter and minister who had conducted the religious services, Mr. Clayden enforced some of the views he had taken in his discourse, and particularly dwelt on the necessity for exertion. He observed, it was a law of action for success to follow effort, even in a bad cause as well as in a good one. The same law operated in both. He insisted upon the importance of aggression and propagandism.—Rev. F. Baker, the Secretary, appealed to the state of the Bolton district, and to the meetings of the Association, which never flagged, to attest the interest felt in Unitarian Christianity

\* No. 3201, Adjutant-General Office, Head Quarters, Allahabad, Oct. 14, 1858, containing "Extract from a despatch from the Honourable Court of Directors, Judicial Department, No. 8 of 1858, dated March 10th, South-west Frontier Province." This can be seen at the India House in Leadenhall Street.

in this part of Lancashire. He pointed out the mischief done by the "grumblers" and "malcontents" of the body by the never-ending discussion of our Position, instead of working to improve it, and ascribed any conversions which diminished our numbers, and which he contended were not more frequent than among other denominations, to some of the various popular influences that were ever acting upon the human mind. He deprecated the impatience so widely manifested among us for increasing numbers, as if the truth and justice of opinions were to be tested by that fallacious sign of success. In conclusion, he urged more work and less talk. Rev. A. Lunn made an effective speech, which it would be difficult to abridge.—Rev. J. S. Gilbert, in speaking of Education, recurred to the topic of the night and expressed his views upon it. He then made many suitable remarks in allusion to his particular sentiment.—Mr. David Shaw, one of the Park-Lane congregation, in some well-delivered observations about Unitarianism and its present prospects, observed that the Unitarian public, as far as he could judge, and he was constantly traversing a wide district of country, had little sympathy with the new views which had been of late years put forth as Unitarianism, and still clung to the old positive truths defended by Priestley and Belsham. Rev. John Wright had a word to say about our Position. He thought the right nail had been hit by a previous speaker, who called for more work and less talk.—It is not easy to do more than convey the tone of such a meeting, which was hopeful and cheering, in a brief report. The dry bones, if they are to be found in the body, certainly do not lie in Lancashire. And it is to be regretted that the projects for the church of the future should be so much confined to our doctrinal position, instead of embracing a better development of pastoral duty and plans of social benevolence.

The spring meeting of the Association will take place at Bury, when Rev. M. C. Frankland will be the preacher, and Rev. T. E. Poynting the supporter.

F. B.

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DOMESTIC MISSION, MANCHESTER.

The fourth quarterly tea-meeting of this Mission since the appointment of Rev. E. W. Hopkinson as minister, was held in the school-room below the chapel on Monday evening, Oct. 10th. The meeting was larger than any preceding one, great numbers of the working people of the neighbourhood shewing considerable anxiety to be present on the occasion. To suit the

convenience of those who were engaged at their work until a late hour, the tea did not take place till about half-past seven o'clock, when the room was completely filled with people. After tea, a hymn was sung, and then Rev. E. W. Hopkinson took the chair, the platform being occupied by Rev. Jos. Freestone, of Dob Lane, Messrs. J. C. Street, Thomas Lowe and J. Hughes.

Mr. HOPKINSON in a very feeling manner alluded to the fact that it was now about a year since he entered upon the ministerial charge of that Mission. The time had been in some respects trying, but he was glad to say how much he now felt at home amongst them, and he trusted that his labours had not been altogether unproductive. He spoke of the active agencies connected with the Mission, shewing that something was being done every day, and with one exception every night, in the week. He urged upon his friends a greater zeal and a greater devotion to duty, saying that true religion was being good and doing good.

Mr. LOWE then gave a short account of the various active agencies of the Mission, drawing especial attention to the Sunday-school and the numerous visits to the sick and the poor paid by their minister. He described all the different agencies as being in a satisfactory condition.

Mr. BENSON next spoke of the Young Men's Improvement Society and the Temperance Society, and gave some account of their proceedings during the last quarter. He drew especial attention to the Temperance Society, and urged all to become connected with it.

Rev. JOSEPH FREESTONE, of Dob Lane, next addressed the meeting. He expressed his sympathy with Mr. Hopkinson in the arduous duties of his ministry, saying that he knew how trying and difficult was the first year of the minister's life. He congratulated Mr. Hopkinson upon the proofs of his success, and he congratulated the friends in having such a minister to labour amongst them. He then spoke of the education of the young, and gave some sound practical advice to parents and teachers, which was listened to with great attention.

Mr. JAMES C. STREET, student of the Home Missionary Board, then spoke of Christianity in relation to the sinner. He pointed out the duty of Christians in regard to outcasts, backsliders and profiteers. He said that while many so-called Christians turned away contemptuously from the fallen man or woman,—while they shrank from being contaminated by contact with the thief, the drunkard and the outcast,—they forgot that these were

the very people the Master sought, among whom he had laboured and lived, ministering to their deep necessities, and raising them up out of their degradation and sin. He also pointed out how God often worked through the humblest instruments for the accomplishment of his grandest designs, and called upon those who were present to devote themselves faithfully to their duties, however insignificant they might appear to men, that they might co-operate with God in the work of their own salvation and for the good of the world.

Mr. HUGHES then appealed for further help in the Sunday-school, after which a hymn was sung and the benediction pronounced, when the meeting terminated, every person seeming to have been gratified with the proceedings.

#### WESTERN UNITARIAN CHRISTIAN UNION.

The annual meeting of this Society was held at Moreton Hampstead on Wednesday, October 19th. The devotional service was conducted by the Rev. Edwin Chapman, of Bristol; and the Rev. W. A. Jones, M.A., of Taunton, preached an admirable sermon from Ephes. iv. 3, 4, on the power of the doctrines of the gospel as held by Unitarian Christians to foster and sustain that unity of spirit which is the bond of peace to the Christian church.

The business meeting of the Union was held at the close of the morning service, under the presidency of Edward Bowring, Esq.

Rev. Wm. JAMES, as Secretary, read the report of the Committee, which, as well as the Treasurer's report presented by the Rev. E. Chapman, was adopted by the meeting. After the officers of the year had been elected,

Sir JOHN BOWRING rose to propose the best thanks of the meeting to the Rev. W. A. Jones for the appropriate, impressive and seasonable discourse delivered by him that morning. He said that he very willingly took part in the proceedings of that day. The associations he had with that humble temple, in which he had worshiped when a boy, were of the most pleasing and most sacred character. Now that he returned to it after threescore years, he looked round in vain for many faces which were familiar to him then. Little did he think when as a boy he had wandered over the moors and traced its beautiful streams to their source, that he should in after life have the privilege to stand upon Mount Lebanon, gaze upon the waters of Gennesareth, and wash his feet in the waters of Jordan. But everywhere in the Holy

Land, where the Bible was not a thing of bygone ages, but as it were a living reality, he gathered new evidences of the truth of that religion in which he had the advantage of being instructed in his youth.—It was well known to his hearers that he had lately returned from a country where Budhism in some form or other was the religion of upwards of five hundred millions of the human race. Among these the labours of Christian missionaries had been sad failures for the most part. One cause of the failure he thought was the antagonism of the Christianity presented by them to one of the leading principles of Budhism—a principle which he himself believed true—the purity of the child. Not a single book for the education of children was issued by the Budhist which did not contain these three words: “Man is born pure, and owes his corruption to his education.” He contrasted the truth and beauty of the Budhist doctrine with the degrading views of human depravity inculcated by Jonathan Edwards and others. He fully sympathized with the preacher of the morning in the certain expectation of ultimate success for their religious principles. Progress was the order of God's providence. He felt the deepest interest in all Societies like that of the Western Unitarian Christian Union. If they did their duty, they must succeed. Truth was not only great, but greatest. The harvest may not come when and where we expect or hope, but it will come.

Mr. PARR POPE, of Exeter, seconded the resolution, which was carried unanimously.

Rev. E. CHAPMAN said that he was permitted to call their attention to a man every way worthy of their respect and regard. The Rev. S. J. May, of Syracuse, U. S. of America, was about to leave this country for his own after a brief visit, and it was thought by the Committee desirable that, before he left, an address from this Society should be presented to him, assuring him of the esteem in which he is held by his brethren of a like faith in England. Mr. May, he said, had always been most earnest, zealous and successful as an Unitarian minister, holding and teaching the pure faith unflinching and unwavering. Before, also, he entered upon his pulpit duties, one of his most deep and anxious considerations had been, what his duty was towards the slaves and towards the coloured race generally. The result of his prayerful meditation was, that he was in duty bound to advocate their cause firmly and constantly. This he did from the beginning and straight onward. At first he gave great offence to

many of his people. They remonstrated with him for introducing such a topic into his pulpit, and prophesied and threatened all manner of evil from such meddling with the "domestic institution." But nothing shook him, nothing diverted him from his purpose. He bore his manly, Christian, constant testimony against what John Wesley rightly termed "the sum of all villainies;" and gradually his church came to see slavery and its necessary evils in his own light,—a state degrading the slave by denying him his rights, but more degrading him who holds him in unrighteous bondage. Mr. Chapman then read the following address :

"Moreton Hampstead, Oct. 19, 1859.

"Rev. and dear Sir,—Christian friends present at Moreton Hampstead, in the county of Devon, on the borders of the elevated plateau of Dartmoor, rich in mineral treasures, grand in rugged tors and uncultivated pastures, and beautiful in its retired nooks and ravines, wooded and adorned with flowers, where Celtic remains tell of ancient modes of living and industry, and carry back the imagination to the days when our common ancestors were, in civilization, but a few steps above the wandering Indians of your native land,—Christian friends present at the autumnal meeting of the Western Unitarian Christian Union, desire to send you words of affection and sympathy before you depart from our shores; for we remember and honour your long and faithful teaching of the doctrine of one God and one Mediator between God and men, the man Christ Jesus—your long and earnest inculcation of pure practical religion, love to God and love to man—your life-long compassion for the slave, your continued and indignant protest against his wrongs, your fearless advocacy of his rights, from the time that you first occupied your pulpit until now—your casting in your lot with those who, under obloquy, persecution and loss, for a quarter of a century have nobly stood, undaunted, battling for liberty, trusting in Him who enlarges their hearts, nerves their arms and inspires their tongues with living eloquence.

"Accept then, dear Sir, for yourself, our respect and love, and our trustful hope that you may be permitted to return in safety and renewed health to your family and church; for your ministerial labours, our prayer that upon them the dew of God's blessing may descend; for the great and holy cause of the abolition of slavery in the United States, our fervent wishes for its success, until they who have laboured and borne the heat of the day shall be

able to say, 'Lord, now lettest thou thy servants depart in peace.'

"Signed, on behalf of the meeting,  
"EDWARD BOWRING, Chairman.  
"EDWIN CHAPMAN, Treasurer.  
"WILLIAM JAMES, Secretary."

The following resolution was seconded by Rev. W. JAMES and passed unanimously: "That the address to the Rev. S. J. May, of Syracuse, New York, United States of America, now read, be adopted, and that it be signed by the Chairman, Treasurer and Secretary, on behalf of the meeting."

In the afternoon there was a public dinner, over which Mr. Edward Bowring presided. After the usual loyal toasts, the health of the preacher of the day was proposed and very cordially received.

Rev. W. A. JONES in reply assured them that much as he valued the expression of the kind feelings of his friends, he valued still more the assurance thus given to him that they sympathized with him in the views he had endeavoured to advocate that morning. The more he inquired into and pondered upon the record of divine truth, the more convinced he became that they held the truth as it was in Christ. While there was much to discourage from within and without, there was much more to encourage and to cheer them on to renewed diligence. They had heard in the morning the testimony borne to the worth of our religious views by Sir John Bowring. It was no slight confirmation of their truth to find that one so eminently fitted to profit by all the opportunities of knowledge as he was, had not only retained the faith of his childhood, but also clung to it the more closely in his old age. Mr. Jones then went on to shew that there was much for them all to do as individuals and as churches in the advancement of truth and righteousness on the earth.

Rev. J. C. MEANS spoke with great effect on "Civil and Religious Liberty all the World over."

Rev. WM. JAMES having paid a worthy tribute of respect to the memory of the late Mr. Smethurst, expressed their best wishes for the health and happiness of the young pastor of the Moreton congregation, and for the prosperity of the church of which he has taken charge.

Rev. JOHN LLOYD responded with much feeling.

Rev. EDWIN CHAPMAN, in terms of great respect, especially referring to his having withstood temptations to unfaithfulness before which so many others had fallen, conveyed on behalf of the meeting "A cordial welcome to Sir John Bowring on his return to his native land, and to this

meeting of the friends of Unitarian Christianity, to which, whether at home or abroad, he has been always faithful."

Sir JOHN BOWRING thanked the meeting for the expression of their kind feeling towards him. He had regarded it his duty to be faithful to his religious convictions, and he had not found it to be against his interest. He had great hope of the cause of truth that it would soon be vastly extended. Liberty was making progress in the world. It is trampled upon here, as it springs up there. One people is crushed, and five others rise up into power and vigour. The law of progress applied to all things. For himself, he felt that our Unitarianism was associated with opinions the most elevated and hopes the most firm. The more you examine them and the grounds upon which they rest, the more satisfied and thankful you will be with the position you hold.

Rev. W. JAMES then gave, "The General Baptist Church, with our best wishes for its welfare," which was responded to by Rev. SAMUEL MARTIN, of Trowbridge. A vote of thanks to the Chairman terminated the proceedings, and the visitors from a distance were hospitably entertained by the Moreton congregation.

In the evening, the ordination service was held. Rev. E. Chapman gave out the hymns. Rev. D. Griffith, of Tavistock, offered up the introductory prayer. The scripture lesson was read by Rev. Titus Lloyd. Rev. W. James delivered an address on the Demands of the Age on the Ministry, and the Demands of the Christian Ministry on the Age. The invitation of the church was read by Ed. Bowring, Esq. Mr. Lloyd having formally accepted the same, the right hand of fellowship was given by Rev. W. A. Jones, of Taunton, on behalf of his brother ministers. The ordination prayer was offered by Rev. J. Briggs, of Dover. The charge to the congregation was delivered by Rev. Samuel Martin, and the charge to the young minister by Rev. J. C. Means, both of which were very able and impressive. The interesting service was concluded with prayer by Rev. F. Bradley, of Crediton.

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ANNUAL MEETING OF THE MINISTERS' BENEVOLENT SOCIETY.

The seventh annual meeting of this important Society was held in the upper vestry of the New Meeting-house, Birmingham, on Wednesday, October 26th. There were present most of the officers of the Society and many of the ministers and friends residing in Birmingham. The chair was taken by Mr. Brooke Smith, V.P.,

who read letters from the President, Rev. R. Brook Aspland, expressing regret that he was unavoidably absent, and from Mr. Mark Philips and Rev. T. Evans.

The Treasurer, Timothy Kenrick, Esq., presented his report, which shewed that the capital fund now amounted to £6800 (applause). He proceeded to state that although the amount might appear large, it is in reality quite inadequate to place the Society in a safe position, and renewed exertions must be made to enable the Society certainly to meet all the responsibilities it had undertaken.

The report of the Directors was presented, to this effect :

"Your Directors feel peculiar pleasure in meeting the members of the Ministers' Benevolent Society on the present occasion, because the report which it is their duty to present bears ample testimony to the increasing prosperity and usefulness of the Society.

"In reviewing the events of the past year, your Directors refer with satisfaction to the number of grants which have been made. It has been their privilege to answer the applications of three highly respected ministers, who have devoted themselves for many years to the service of congregations from which they could not hope to receive any adequate remuneration, and who have fallen by disease into premature old age. Two of them have been removed by death, in the course of the year, from the scene of their useful labours. Your Directors have the satisfaction of believing that by the grants which have been made in these several cases, this Society has been the happy means of alleviating the pain and anxiety of sickness, and of smoothing the declining hours of life. Two widows and one orphan family have also received seasonable aid, and now look to the Society as a resource in their season of great necessity.

"Your Directors feel that it is impossible to contemplate these results of the operation of your Institution, in this early period of its history, without coming to the conviction that the principles upon which it is based are sound, and that it possesses the power of conferring real benefit where such benefit is most urgently needed. Whilst the annual subscription of the beneficiary members renders them sharers in the property and in the management of the Society, and promoters of its objects, at the same time that it confers a right to participate in its resources, the mode in which the funds are distributed provides that assistance shall be afforded to an extent in some degree proportioned to the requirements of each particular case.

Your Directors congratulate the members and friends of your Society on the early fulfilment of the hopes entertained by its founders, and they look forward with increased confidence to the period when it will be called upon to operate in a still wider sphere of usefulness.

“The Treasurer’s balance-sheet shews the funds to be in a satisfactory state; but whilst your Directors willingly acknowledge that the large capital which has been already subscribed, bears testimony to the liberality of the Unitarian public and to their confidence in the Society, they are compelled to add that the sum at present in their hands must be considerably augmented before the Society is fully equal to the work it has undertaken. The number of beneficiary members now amounts to sixty-nine, and each year must bring an addition to the demands upon its resources. Your Directors have no doubt that these demands will be fully answered, but the necessity still exists for active exertions among its friends. Your Directors would add that they especially desire an increase in the list of annual subscribers and of congregational collections; they regard the interest in the Society, which is kept alive by yearly contributions to its funds, as no small part of its advantages, and they would welcome small subscriptions from those whose means do not enable them to contribute the larger sums received from more wealthy members.

“During the year a legacy of £100 free of duty, left to the Society by its late respected Secretary, has been paid, and among the donations your Treasurer has to mention the handsome sum of £100 in the new three per cents., presented by Mr. W. F. Fowler, of Highbury.

“Three beneficiary members have joined the Society since the last annual meeting, one has retired on going to reside out of England, two have declined.”

The report having been unanimously adopted, Dr. Russell, the Secretary, proceeded to move certain alterations in the laws, of which he had given notice. The principal alteration was in the 14th law, and designed to protect the Society from injury by the creation of votes to carry an immediate object. This he proposed to effect by restricting the right of voting on any alteration of the laws to those who had been members of the Society for a period of six months at the least. Dr. Russell stated that the changes he submitted for their consideration were of a formal character; the most important of them were conservative in their tendency, suited to a Society like theirs, now attaining a position of prosperity and importance. The

justice, if not the necessity, of the changes would, he believed, secure the approval of the members. After some conversation the alterations were unanimously adopted. Mr. William Cotton was elected to fill the President’s chair for the ensuing year, and Rev. Samuel Bache and Mr. Thomas Gladstone were chosen Vice-Presidents. Mr. Timothy Kenrick and Dr. Russell were re-elected as Treasurer and Secretary; and in the place of the gentlemen retiring, the following were elected Directors: Rev. D. D. Jeremy, Rev. C. Clarke, Rev. S. Hunter, and Messrs. Wm. Hawkes, J. R. Mott, J. C. Osler, Samuel and Brooke Smith. The proceedings closed with a vote of thanks to the Chairman.

#### MANCHESTER NEW COLLEGE.

The session was inaugurated on Monday, October 10th, by an address by the Principal, Rev. J. J. Tayler. A numerous company assembled on the occasion, amongst whom, in addition to the students and Professors and some of the officers of the College, there were the Principal of University Hall, Rev. Thomas Madge, Rev. Philip Le Breton, Rev. J. Panton Ham, Rev. Dr. Sadler, Mr. H. C. Robinson, Mr. H. Enfield, and many other friends (ladies as well as gentlemen) of the College. The address was delivered by the Principal with marked emphasis and feeling, and gave evident pleasure to the audience. As it is given in full in our pages, we need not in this place speak of the gentle but decided manner in which Mr. Tayler re-avowed his firm adherence to and continued interest in the doctrines and principles of Unitarianism. We need not more pointedly allude to the circumstances which had given cause for such an utterance on the part of the Principal of our College, but we desire thus publicly to thank him for the firm yet temperate manner in which he discharged his duty, and by which he has probably re-assured the minds of some old friends of the College, who were beginning to fear that it was no longer to be consecrated to a liberal as well as free theology.

#### REV. SAMUEL J. MAY.

This able advocate of Unitarian Christianity and of the rights of the slave has, during his late visit to England, made a very deep impression on the minds of many audiences whom he has addressed both from the pulpit and from the platform. At Canterbury, Tenterden, Manchester, Leeds, Hampstead, Hackney, and various other places, he has pleaded the cause of

Christian truth and of human liberty with his accustomed simplicity, earnestness and power. We believe good results are likely to attend his agitation in this country on the subject of Slavery. On the evening of Tuesday, Oct. 11th, he addressed from the pulpit of the Unitarian church, Hackney, at the earnest request of the minister of the place, a tolerably large and highly respectable audience on the evils of American Slavery, the progress and future prospects of the cause of emancipation. He spoke modestly and temperately of the past, and earnestly and on the whole hopefully with regard to the future. He called on his English friends to assist by every method in their power in strengthening the hands of the friends of the slave in America. He reminded them that in his republic legislation must follow in the track of public opinion, whether enlightened and noble or otherwise. He exhorted us to work by individual and congregational appeals, made in the spirit of Christian brotherhood, on the minds of our American brethren and friends, and told us not to be discouraged if such appeals did not at once meet the desired response. If they called out irritation, it might serve to shew that the stimulus was needed; and the discussion which grew out of every appeal to the Christian conscience of individuals and churches could not fail to serve a cause founded on right and truth, as that of emancipation was. Much interesting information was communicated by Mr. May to the meeting on the subject of the state of opinion and action in regard to Slavery among the several churches of his country. He stated that only one or two religious denominations in America, and those the smallest in numbers and influence, were wholly free from the stain of Slavery. Some of the larger and more popular sects gave all the authority and influence of their ecclesiastical union to the Slavery cause. At the close of the lecture Mr. May invited the friends present to ask questions on any part of the subject on which they desired information. Rev. R. B. Aspland, Rev. Thomas Madge and others, availed themselves of the opportunity, and for more than an hour Mr. May was engaged in speaking a second time on the subject. A cordial vote of thanks to Mr. May was passed, and the warm interest which his address had excited was shewn by the way in which persons of various denominations and ranks crowded round him when he descended from the pulpit. A stranger (it is supposed a clergyman) and his lady gave him their warm thanks, and parted from him with the utterance of a Christian blessing.

#### BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The *Bury Unitarian Circular*, edited by that zealous and indefatigable minister, Rev. John Wright, has in its October No. the following observations :

“ This Association ‘is formed for the promotion of the principles of Unitarian Christianity at home and abroad, the support of its worship, the diffusion of knowledge connected with it, and the maintenance of the civil rights and interests of its professors.’

“ So says its first Rule, and every Unitarian must acknowledge that such an object deserves our sympathy and support. The Annual Report shews that the object is really carried out. It relates how the Committee have sent respected representatives to communicate with the Unitarians of Transylvania, and have aided those our fellow-believers with money, advice and sympathy; how they have been in frequent communication with Mr. Dall, the Unitarian Missionary in India, and have assisted in supporting his labours and those of Mr. Roberts at Madras; how they are in correspondence with leading Unitarians in Australia and Canada. Coming nearer home, we find the Association publishing a Revised Translation of the Bible, for the help of those who wish thoroughly to understand the meaning of the original, and also a series of sermons. We find grants of money made to nine congregations, and of books and tracts to as many more; and a list of Unitarian books, &c., on sale is given.

“ All these results have been effected in the last year, with a subscription list inferior to what it might and should be, and in the face of difficulties of a peculiar and temporary character. Is there any reason, then, why Unitarians throughout the kingdom should hesitate to give a hearty support in every way to this organization? The wish of the Committee to make it national, and not metropolitan, is shewn by the appointment of Local Treasurers and Country Correspondents, all of whom have a seat on the Committee whenever they find it convenient to attend, and all whose letters receive careful consideration. These arrangements, together with the zealous services of the principal officers, and the spirit shewn in their plans, seem to prove that the Association will do a great work if only we support it.

“ When we look at the subscription list, however, we find very few congregations in this district doing much. Newchurch has 34 subscribers, and no other place amongst us more than 6. What one congregation has

done, others may do. We have, it is true, many *local* institutions to support, but we can still spare something ; and if it be only by small subscriptions, we can at least shew our interest in the one *national* organization.

“We commend this subject to the consideration of our readers, hoping that increased action in relation to it will be the result.”

#### UNITARIANISM AT STRATFORD, ESSEX.

We have received a series of Nos. of a local paper containing letters on the Unitarian controversy, and intend in our next No. to give a brief account of them. The weight of the controversy, so far as the defence of Unitarianism goes, rests on Rev. Thomas Rix, the minister of the “Christian Association chapel,” situated near Bow Bridge. He pleads his case with temper and ability, though pressed by several antagonists. We desire, however, without delay to commend the exertions which Mr. Rix is making in this populous district to the sympathy and support of the Unitarian body. There are Unitarians in the vicinity who may aid him by their attendance and countenance. He is with equal disinterestedness and zeal pleading for opinions which he has attained in spite of the “orthodoxy” in which he was brought up. His fidelity to religious conviction might with advantage be imitated by others, who though they may think with the wise, walk with the multitude. The anniversary sermons at Stratford were preached on October 23rd, by Rev. Henry Ierson and Rev. Dr. Sadler. Additions to the somewhat small collections on that

occasion, whether from Fellowship Funds or from individuals, will be gratefully received by Mr. Rix. We believe that we may add to our recommendation of the case that of Rev. J. Panton Ham, who officiated at the opening of the chapel. We may add that there is some thought of getting up a course of evening lectures illustrative of Unitarian Christianity in the chapel or in some public building in the neighbourhood.

#### PURE CHRISTIANITY.

We observe in a recent No. of the *Daily News* an advertisement with the above heading, the substance of which is not without interest, and which we transfer to our columns in the desire of forwarding the object of the advertiser. If in the new and populous districts around London, which have attained through railways and other influences a rapid growth, the friends of Unitarianism would seek one another out and co-operate for the maintenance of Unitarian worship, valuable results might follow.

“*Pure Christianity.*—The advertiser and a few friends desire to form, in the neighbourhood of Blackheath, Lewisham or Greenwich, a congregation for Christian worship, based upon the pure and simple teachings of the Saviour himself, as set forth in the holy Gospels, and divested of all those Trinitarian and other corruptions which the traditions of men have gathered around the teachings of Christ and his apostles. Those who would wish to join in the object are requested to address to Alpha, at Deacon’s News-rooms, 154, Leadenhall Street, E.C.”

## OBITUARY.

Aug. 20, at his residence in West Fifteenth Street, New York, U.S., JOSHUA BROOKES, aged 85 years. Mr. Brookes was born at Horsleydown, in Southwark, London, and was early engaged as clerk, but afterwards became partner in a silk commission business. In this pursuit he was called to the United States in 1790—1799. It was his privilege to visit Washington and Jefferson at their homes. In 1810, he returned with his wife and child to his adopted country. For a short time he was engaged in farming at Sing-Sing, on the Hudson ; the remainder of his long life he spent in retirement and study at New York, where his principal occupation was the formation of a library of 14,000 volumes. His favourite pursuit was theology, the study of which may be said to have consti-

tuted the daily business of his life. His mother embraced Unitarianism whilst he was young, and this faith took strong possession of the minds and hearts of her three children—Samuel, Ann and Joshua. The teachings of Priestley, Price, Lindsey and Belsham, left their marks ; love and reverence to God dwelt in his heart throughout his life, and death had no terrors for him. His beneficence was large, habitual and unostentatious. Unitarian churches, libraries and ministers, received from him liberal aid. His ever-honoured pastor, William Ware, Meadville School, Antioch College and the *Christian Inquirer* newspaper, may be mentioned as objects of his generous solicitude. He endowed a fund for the purchase and distribution of theological works among ministers of small

means. To individuals in distress, his charity was largely, liberally and silently extended. Thus preserving and enjoying a peaceful and holy spirit throughout a long life, he ended his days in the same spirit, and with his dying breath repeating the Lord's Prayer with the humility of a little child, he sank into the arms of his God.

Aug. 24, aged 30 years, Mr. WILLIAM HOBSON, of Ashton-under-Lyne.

Sept. 22, aged 13 years, ISABELLA MARY, eldest daughter of Rev. J. Panton HAM.

Sept. 27, at Bridlington Quay, aged 68, SARAH, widow of the late Geo. HOLLAND, Esq., of Lyme Regis.

Sept. 29, at her residence, Rocky Hill Terrace, Maidstone, aged sixty-nine years, CATHARINE, the beloved wife of Charles ELLIS, Esq. This excellent woman was the only daughter of the Rev. Abraham Harris, who for forty years was the respected and faithful pastor of the congregation of Protestant Dissenters assembling in the Earl-Street meeting-house of that town. The father was called to his reward on high in the year 1820; the amiable and affectionate mother survived her honoured partner in life till 1853, when full of years and thoughts of love she also fell asleep.

The daughter was a worthy representative mentally and morally of such parents. In every relationship of life which she sustained, whether as daughter, sister, wife, mother, grandmother, she fulfilled faithfully and admirably their sainted charities. Blessed with an intelligent and well-cultivated mind, her judgment was always clear, prompt and mature on every subject to which it was directed. She delighted in the simplicity and guilelessness of childhood. These qualities awakened a genial response in her heart. Her joy was kindled by their joy; she sorrowed in their sorrows. It was her privilege and blessedness to find in the marriage life a mind and heart congenial with her own, a

life of Christian integrity and moral principle and philanthropy, which blended in unison with those distinctive qualities by which she herself was characterized. A numerous family rose up to feel and call her blessed. It was the will of the Divine Father, in whom she trusted and in whose goodness and wisdom she humbly acquiesced and ever gratefully acknowledged, that years of suffering should be her portion during the latter part of her pilgrimage on earth. These years only made more manifest the characteristics of her nature. Ministered to by the most assiduous and unfailing attentions of a beloved family, the pains and trials of bodily illness assuaged by reading, meditation and the offices of devotion, finding solace and even pleasure quite to the close of existence in the loveliness of flowers in which she had always taken delight, she felt the sanctifying blessedness of the discipline of sorrow; and like the Saviour whom she strove earnestly to imitate and follow, she also was made perfect through suffering. The interest she had always taken in the welfare and happiness of kindred and friends continued unabated to the last days of life. The mind and memory continued in their clearness and strength even to the close, though the mortal framework became more and more worn and weakened. The close itself was mercifully peaceful. She slept in Jesus. The life so gentle and loving and instructive in all its manifestations must ever be of priceless value in the remembrance of all survivors, more especially those who knew and duly estimated by association its moral loveliness and Christian beauty. On Sunday morning, Oct. 9th, a discourse of Christian comfort and aspiration was preached by Rev. R. E. B. Maclellan, from John xiv. 28, to a sympathizing audience, in the chapel in which from her childhood she had delighted to attend, and in the well-being of whose families she always evinced deep practical interest.

Oct. 7, at 19, Gloucester Crescent, aged 71, CATHERINE, widow of the late Wm. BROMLEY, Esq., formerly of Upper Clapton.

## MARRIAGES.

Sept. 13, at Northumberland, Pennsylvania, U.S., by Rev. Dr. Hosmer, of Buffalo, Major HENRY TOULMIN, of Mobile, Alabama, grandson of Rev. Dr. Toulmin, formerly Unitarian minister of Taunton and Birmingham, to FANNY PRIESTLEY, of Northumberland, great-grand-daughter of Rev. Dr. Priestley.

Sept. 14, at the Abbey chapel, Tavistock, by Rev. D. Griffith, Mr. WILLIAM SPEAR to Miss CATHERINE JEWEL, both of Mill Hill, near Tavistock.

Sept. 25, at the Old meeting-house, Bessel's Green, by Rev. John A. Briggs, Mr. NOBLE SPEAR to Mrs. ELIZABETH TURNER, widow, both of Sevenoaks.